Ibn Katheer

The Valley came Alive

Life of the Last Messenger



FROM

Al-Bidayah wan-Nihayah

DARUSSALAM
Your Authentic Source of Knowledge

Ibn Katheer

The Valley Came Alive

Life of the Last Messenger

Taken from

Al-Bidayah wa'l-Nihayah

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Contents

Preface to the Revision

In the Name of Allah (SWT), the Most Beneficent, the Most Merciful

All praise and thanks be to Allah (SWT), Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His aid in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah (SWT), Alone, without partners and I bear witness that Muhammad – who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O, Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things. To proceed:

Among the blessings which Allah (SWT) has bestowed upon us, the community of Muslims is that He has made it easy for us to follow the path of guidance, and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, Al-Bidayah Wan-Nihayah, by the Imam, the Hafiz, the master scholar of hadeeth, 'Imaduddeen Isma'eel Ibn Katheer Al-Qurashi – may Allah have mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most High has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (Footstool), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam (Peace be upon him) was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seerah. Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hell-fire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: AnNihayah Fil-Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarized version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah (SWT) enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

The Plan of Action for This Book:

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.

2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.

3. We left out the ahadeeth which proved to be baseless or weak and confined ourselves to the ahadeeth which are authentic or hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the hadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of hadeeth – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarized the asaneed present in the book, in most cases mentioning only the Companion who narrated the hadeeth, or the person who reported it from him.

6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in Allah, the All-Powerful, the Most Wise, the Most High, the Almighty.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a hadeeth from its source. In some cases, the author has combined two narrations of the same hadeeth together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration…) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al-Madinah Al-Munawwarah Printing Complex.

9. We vowelised the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

Yoosuf Al-Hajj Ahmad,

The humble slave of Allah (SWT).

Damascus, Ash-Sham (Syria).

2nd of Dhul-Hijjah, 1428 A.H.

Publisher's Preface

Verily, all praise and thanks are due to Allah (SWT). We seek His aid and we ask forgiveness of Him. We seek refuge with Allah (SWT) from the wickedness in ourselves. Whomsoever Allah (SWT) guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah (SWT) and His Messenger has followed the right course, while whoever disobeys Allah (SWT) and His Messenger (Peace and Blessings of Allah be upon him) erred from it and gone far astray. To proceed:

The book Al-Bidayah (The Beginning) by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation (Peace be upon him). He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he, lived. He then wrote a separate volume called An-Nihayah Fil – Fitan Wal-Malahim (The Ending With Trials and Great Battles).

Furthermore, Allah (SWT) inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously went through the work, adding

and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah (SWT) for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

'Abdul Malik Mujahid

Jumadal-Oola 1431 A.H.

The Biography of the Messenger of Allah (Peace and Blessings of Allah be upon him)

And a Report of His Times, His Battles, His Military Campaigns, the Delegations That Came to Him, His Qualities, His Virtues and His Signs

Chapter on Mention of His Illustrious Lineage and the Nobility of His Excellent Origins

Allah, Most High, says, "Allah knows best with whom to place His Message" (Soorah Al-An'am 6:124) and when Hiraql (Heraclius), the emperor of Rome, asked Abu Sufyan about his characteristics, "What is his family status amongst you?" Abu Sufyan replied, "He belongs to a good (noble) family amongst us." After asking several more questions, he said, "In fact, all the Messengers come from such families amongst their respective peoples." That is, from among the noblest of them and the largest of their tribes – may Allah's Blessings be upon them all.

He is the master of the sons of Adam (Peace be upon him) and the most honorable of them in the life of this world and in the Hereafter: Abul-Qasim and Abu Ibrahim, Muhammad and Ahmad, the Eradicator, through whom disbelief was eradicated, the final Prophet, after whom there will be no prophet, the Gatherer, who gathered the people (to follow) in his footsteps, the Follower (of all other Prophets), the Prophet of Repentance, the Prophet of War, the Seal of the Prophets, the Conqueror, Ta Ha, Ya Seen and 'Abdullah.

Al-Baihaqi said, "Some of the scholars added that Allah called him a Messenger, a Prophet, Unlettered, a Witness and Bearer of Glad Tidings, a Warner, a Caller to Allah, by His Permission, a Lamp Spreading Light, Compassionate and Merciful, a Blessing and a Guide in the Qur'an."

He is the son of 'Abdullah, who was the youngest of his father, 'Abdul-Muttalib's children and he was the second sacrifice, who was ransomed for a hundred camels.

Imam Abu Ja'afar Ibn Jareer – may Allah have mercy on him – spoke at the opening of his Tareekh about this in great detail and in a clear and beneficial manner. A Hadith has been related in which he claimed while on the pulpit that he was descended from 'Adnan. But Allah knows better with regard to its authenticity. Likewise, Al-Hafiz Abu Bakr Al-Baihaqi narrated on the authority of Abu Bakr Ibn 'AbdurRahman Ibn Al-Harith Ibn Hisham, "The Prophet (Peace and Blessings of Allah be upon him) was informed that some men from Kindah were claiming that they were from him and he was from them. He said, 'Al-'Abbas and Abu Sufyan Ibn Harb only used to say that when they came to Al-Madinah, in order to be given safety there and they were given safety, but we will not deny our forefathers; we are Banu AnNadr Ibn Al-Kindah.' He said that the Prophet (Peace and Blessings of Allah be upon him) delivered a sermon in which he said, 'I am Muhammad, son of 'Abdullah, son of 'Abdul-Muttalib, son of Hashim, son of 'Abd Manaf, son of Qusayy, son of Kilab, son of Murrah, son of Ka'b, son of Lu'ayy, son of Ghalib, son of Fihr, son of Malik, son of An-Nadr, son of Kinanah, son of Khuzaimah, son of Mudrikah, son of Ilyas,

son of Mudar, son of Nizar. And people do not split into two groups except that Allah has made me in the best of them. I have been produced from between my two parents and I am not affected by anything from the iniquity of the Jahiliyyah. I came forth from marriage and I did not come forth from fornication – from the time of Adam until I was born of my parents – and I am the best of you in soul and the best of you in lineage'." This Hadith is very ghareeb, from the Hadith of Malik. Al-Qudami was alone in narrating it and he is weak. But we shall cite supporting narrations and other sources for it. Among them is the saying of the Prophet (Peace and Blessings of Allah be upon him) that "I came forth from marriage, not from fornication."

And ‘Abdur-Razzaq narrated on the authority of Abu Ja‘afar Al-Baqir regarding the Words of Allah, Most High: "Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well)." (Soorah At-Tawbah 9:128) that it means that he was not affected by anything of the birth of the Jahiliyyah. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I came forth from marriage and I did not come forth from fornication." And this is mursal, jayyid. Al-Baihaqi also narrated it, on the authority of Ja‘afar Ibn Muhammad, on the authority of his father. He said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah produced me from marriage and He did not produce me from fornication."

And it has been confirmed in Saheeh Al-Bukhari on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I was sent from the best of generations of the sons of Adam, generation after generation, until the generation in which I was sent'."

And in Saheeh Muslim on the authority of Wathilah Ibn Al-Asqa‘ that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Verily, Allah chose from Isma‘eel from among the children of Ibrahim and He chose from among the children of Isma‘eel Banu Kinanah and from among Banu Kinanah He chose Quraish and from Quraish He chose Banu Hashim and He chose me from Banu Hashim."

Imam Ahmad narrated on the authority of Al-‘Abbas (May Allah be pleased with him) that he said, "The Prophet (Peace and Blessings of Allah be upon him) was informed about some of the things that the people were saying and so he ascended the pulpit and said, 'Who am I?' They said, 'You are the Messenger of Allah (Peace and Blessings of Allah be upon him).' He said, "I am Muhammad, son of ‘Abdullah, son of ‘Abdul-Muttalib. Verily, Allah created mankind and made me among the best of His creation. And He made them into two groups and He made me in the best group. He created the tribes and He made me in the best tribe. He made them families and He made me in the best family. So I am the best of you in family and I am the best individual among you.' May the blessings and peace of Allah be upon him forever, until the Day of Judgment."

And it has been confirmed in an authentic Hadith that the Messenger of Allah (Peace and Blessings of Allah be upon him) said, "I will be the leader of the sons of Adam on the Day of Resurrection and (I say this) without boasting."

And Al-Hafiz Al-Baihaqi said, "These Ahadeeth – although there may be among their narrators those who are not reliable – they confirm each other and the meaning of all of them derives from the Hadith of Wathilah Ibn Al-Asqa‘. And Allah knows best."

I say: Abu Talib recited these poetic verses, in which he praised the Prophet (Peace and Blessings of Allah be upon him),

If Quraish gathered one day in order to boast,

Then ‘Abd Manaf would be their heart and their core,

And if the noblest of ‘Abd Manaf were sought,

It would be found that Hashim were the noblest and oldest,

And if they boasted one day, then Muhammad,

He is the Chosen One from their heart and their nobility,

The lean and the stout among Quraish rallied against us,

But they did not succeed and their dreams came to nought,

Of old, we would not accept injustice,

If they did not turn away from it in contempt,

we would put it right,

And we would guard it (justice) every day against aversion,

And we would turn away from its (injustice's)

holes those that covet it,

Through us the wilted tree is strengthened,

And only by our protection will it become supple and its roots grow.

Chapter on The Birth of the Messenger of Allah (Peace and Blessings of Allah be upon him)

He – may Allah's blessings and peace be upon him – was born on a Monday, according to the narration of Muslim in his Saheeh, on the authority of Abu Qatadah (May Allah be pleased with him), who reported that a Bedouin said, "O, Messenger of Allah! What do you say regarding fasting on Mondays?" He said, "On that day I was born and on it the Revelation (first) came to me."

Imam Ahmad narrated on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was born on Monday, Prophethood was conferred on him on Monday, he set out as an emigrant from Makkah to Al-Madinah on Monday, he arrived in Al-Madinah on Monday, he died on Monday and the Black Stone was raised on Monday." Imam Ahmad was alone in narrating this version. Ibn Bukair narrated it on the authority of Lahee'ah, with the addition: "Soorah Al-Ma'idah was revealed on Monday: 'This day I have perfected your Religion for you.'(Soorah Al-Ma'idah 5:3) This is how some of them narrated it on the authority of Moosa Ibn Dawood and they also added: "…and the Battle of Badr took place on Monday." Among those that said this was Yazeed Ibn Habeeb, but it is extremely munkar.

Ibn 'Asakir said, "It is recorded that the Battle of Badr and the revelation of 'This day I have perfected your Religion for you' (Soorah Al-Ma'idah 5:3) took place on Friday." Ibn 'Asakir is correct in this assertion.

This is how it was narrated from sources other than this, on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him), that he was born on Monday; and there is no disagreement regarding the fact that he was born on Monday. In addition, the majority of scholars are of the opinion that it took place in the month of Rabee' ul-Awwal. It was said that it was on the second day of Rabee' ul-Awwal; this was stated by Ibn 'Abdul-Barr in Al-Istee'ab. It was also narrated by Al-Waqidi, on the authority of Abu Ma'ashar Najeeh Ibn 'Abdur-Rahman. It was also said that he was born on the eighth day of Rabee' ulAwwal. This was related by Al-Humaidi, on the authority of Ibn Hazm. It was narrated by Malik, Aqeel, Yoonus Ibn Yazeed and others, on the authority of Az-Zuhri, who reported on the authority of Muhammad Ibn Jubair Ibn Mut'im. Ibn 'Abdul-Barr transmitted on the authority of the historians that they declared it to be correct. Al-Hafiz Al-Kabeer Muhammad Ibn Moosa Al-Khuwarizmi stated it as an unequivocal fact. It was given preponderance by Al-Hafiz Abul-Khattab Ibn Dihyah in his book AtTanweer Fee Mawlid Al-Basheer An-

Nadheer. It was also said that he was born on the tenth day of Rabee‘ ul-Awwal. This was transmitted by Ibn Dihyah in his book and it was narrated by Ibn ‘Asakir on the authority of Abu Ja‘afar Al-Baqir and it was narrated by Mujalid on the authority of Ash-Sha‘abi, as we have already mentioned. It was already said that he was born on the twelfth day of Rabee‘ ul-Awwal. This was stated by Ibn Ishaq and it was narrated by Ibn Abi Shaibah in his book Al-Moosannaf, on the authority of Jabir and Ibn ‘Abbas (May Allah be pleased with them), who reported that they said that the Messenger of Allah (Peace and Blessings of Allah be upon him) was born in the Year of the Elephant, on Monday, on the twelfth day of the month of Rabee‘ ul-Awwal; on that date he was sent (as a Prophet), on that date he was made to ascend to the heaven, on that date he emigrated and on that date he died.” This is what is widely accepted by the majority of scholars. And Allah knows better.

Ibn Ishaq said, “In the year of Al-‘Ukaz, the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty years old.

Ibn Ishaq also said, “Al-Fijar occurred twenty years after the Year of the Elephant. The rebuilding of the Ka‘bah was fifteen years After Al-Fijar and the start of his Prophethood was five years after the rebuilding of the Ka‘bah.” Muhammad Ibn Jubair Ibn Mut‘im said, “ ‘Ukaz was fifteen years after the Year of the Elephant; the rebuilding of the Ka‘bah was ten years after ‘Ukaz and the beginning of his Prophethood was fifteen years after the rebuilding of the Ka‘bah.” Al-Hafiz Al-Baihaqi narrated on the authority of ‘Abdul-‘Azeez Ibn Abi Thabit Al-Madeeni that he said, “I was informed by Az-Zubair Ibn Moosa, who reported on the authority of Abul-Huwairith that he said, 'I heard ‘Abdul-Malik Ibn Marwan say to Qubath Ibn Ushaim Al-Kinani, then Al-Laithi, 'O, Qubath! Are you older (in years), or is the Messenger of Allah (Peace and Blessings of Allah be upon him) older (in years)?' He said, 'The Messenger of Allah is older than I, but I am older in years than him'.”

A Description of His Noble Birth (Peace and Blessings of Allah be upon him)

‘Abdullah, son of ‘Abdul-Muttalib set out for Ghazzah in Ash-Sham (Syria) with a trade caravan from Quraish and when they finished their trade, they departed for home, passing by Al-Madinah. On that day, ‘Abdullah Ibn ‘Abdul-Muttalib was ill and he said, “I will remain behind with my maternal uncles in Banu ‘Adiyy Ibn An-Najjar.” So he stayed with them for a month in a state of ill health. His companions returned to Makkah, where ‘Abdul-Muttalib asked them about his son. They said, “We left him with his maternal uncles in Banu ‘Adiyy Ibn An-Najjar, for he was sick.” So ‘Abdul-Muttalib sent his eldest son, Al-Harith to him, but when he arrived in Al-Madinah, he found that he had died and buried in the house of An-Nabighah. So he returned to his father and informed him of what had happened. When he arrived, he found ‘Abdul-Muttalib in the company of his brothers and sisters and a grandfather. At that time, the Messenger of Allah (Peace and Blessings of Allah be upon him) was in his mother’s womb. When ‘Abdullah died, he was twenty five years old.

Muhammad Ibn Sa‘d said, “Hisham Ibn Muhammad Ibn As-Sa’ib Al-Kalbi informed me on the authority of his father, who reported on the authority of ‘Awanah Ibn Al-Hakam that they said that ‘Abdullah Ibn ‘Abdul-Muttalib died when the Messenger of Allah (Peace and Blessings of Allah be upon him) was twenty-eight months old and it was also said that he died when he was seven months old. But the first narration, which stated that his wife was still pregnant when he died, is more reliable."

Az-Zubair Ibn Bakkar narrated on the authority of Ibn Kharraboodh that he said, “ ‘Abdullah died in AlMadinah, when the Messenger of Allah (Peace and Blessings of Allah be upon him) was two months old and his mother died when he was four years old. His grandfather died when he was eight years old and he entrusted him to the care of his uncle, Abu Talib.” Al-Waqidi and his scribe, Al-Hafiz Muhammad Ibn Sa‘d gave preponderance to the view that the father of the Messenger of Allah (Peace and Blessings of Allah be upon him) died when he was but a fetus in the womb of his mother – and this is the ultimate in orphanhood and the highest level of it. We have mentioned previously in the Hadith: “And the vision of my mother, in which she said that it was as if a light was emitted from her private parts when I was born and this light illuminated the palaces of Ash-Sham.”

Muhammad Ibn Ishaq said, “Aminah Bint Wahb, the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), said that someone came to her when she gave birth to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, “You have given birth to the master of this nation, so when he is born into the earth, say, 'I place him under the protection of the One, from the evil of the envier, from every slave, whether good or evil; a Protector protects me and He is the Praiseworthy, the Exalted, until I see that he has attained his objective. And the sign of that will be that his birth will be accompanied by a light which will fill the palaces of Busra, in the land of Ash-Sham. So when he is born, name him Muhammad, for his name is in the Tawrah: Ahmad – he is praised by the occupants of the heaven and the occupants of the Earth and his name is in the Injeel: Ahmad – he is praised by the occupants of the heaven and the occupants of the Earth; and his name is in the Qur’an: Muhammad.' This and that necessitate that when she was pregnant with him and she saw, as if when he came out of her, the palaces of Ash-Sham were illuminated for him. Then, when she actually gave birth to him, she saw it with her own eyes, just as she had seen it in her vision." And Allah knows better.

Muhammad Ibn Ishaq said, “When she gave birth to him, she sent word to ‘Abdul-Muttalib via her slave girl – and his father had already died while she was pregnant. It was also said that ‘Abdullah died when the Prophet (Peace and Blessings of Allah be upon him) was twenty-eight months old and Allah knows better which of them is correct. She said, “A boy has been born for you this night, so come and see him.” So when he came to her, she informed him about what she had seen when she was carrying him and what had been said to her about him and she told him that she had been ordered to name him Muhammad. So ‘Abdul-Muttalib took him to Hubal, which was inside the Ka‘bah, and he stood and supplicated and thanked Allah, the Almighty, the All-Powerful, saying,

All praise and thanks be to Allah, Who has given me,

This fine, well-proportioned boy,

While still in the cradle, he has become the leader of boys,

I seek refuge for him by the house possessing corners,

Until he has attained manhood,

And until I see him of mature stature,

I seek refuge for him from the one who hates,

From the envier, of deranged mind,

Until I see him raising his voice,

It is you who have been named in the Qur’an,

In confirmed, oft-recited Scriptures,

Ahmad is written on the tongue.

And Al-Baihaqi narrated on the authority of Al-‘Abbas Ibn ‘Abdul Muttalib (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) was born circumcised and happy.” He added, “His grandfather, ‘Abdul-Muttalib was amazed by this and saw it as a good omen." He said, “This child of mine shall certainly have an important position.” And this proved to be the case.” But there is doubt about the authenticity of this Hadith. Al-Hafiz Ibn ‘Asakir narrated it on the authority of Anas (May Allah be pleased with him) and he asaid, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Among the virtues bestowed on me by Allah was that I was born circumcised and no one saw my private parts'.”

And Al-Baihaqi narrated on the authority of Mu‘awiyah Ibn Saleh, who reported on the authority of Abul-Hakam At-Tanookhi that he said, “Whenever a child was born among Quraish at night, they would send it to the women of Quraish until the morning and they would invert an earthenware pot over it, so when the Messenger of Allah (Peace and Blessings of Allah be upon him) was born, ‘Abdul-Muttalib sent him to the women of Quraish and they upturned an earthenware pot over him; then in the morning, they came and found that the pot had cracked into two and they found that his eyes were open and he was staring toward the heaven. Then ‘Abdul Mittalib came to them and they confided to him, 'We have never seen a newborn like him; we found the earthenware pot had cracked into two over him and we found his eyes open and he was staring at the heaven.' He said, 'Take care of him, for I hope that he will have an important position or that he will attain goodness.' Then on the seventh day, an animal was sacrificed for him and he invited Quraish to eat. When they had eaten, they said, 'O, ‘Abdullah! Have you named this son of yours in honor of whom you have invited us?' He replied, 'I have named him Muhammad.' They asked, 'What caused you to favor that name over the names of his family members?' He said, 'I wanted Allah to praise him in the heaven and His creation to praise him on the Earth'.” The scholars of language said that everything in which all good qualities are combined is called Muhammad, as one of them said,

Toward you – who reject malediction – I directed my she-camel,

The illustrious, the noble master, the Muhammad (i.e. the praised).

One of the scholars said, “Allah, the Almighty, the All-Powerful inspired them to call him Muhammad, because of the praiseworthy characteristics he possessed, so that the name and the deed should agree with each other and so that the name and the person named should correspond in form and in meaning, as his uncle, Abu Talib said,

His name was thus derived in order to honor him,

For the Owner of the Throne is Mahmood and he is Muhammad.

Chapter Pertaining to the Signs on the Night of His Birth

Muhammad Ibn Ishaq said, “on the authority of Hassan Ibn Thabit that he said, 'I was a young boy of seven or eight years and I understood what I saw and heard. Early one morning, I heard a Jewish man in Yathrib calling out, O, assembly of Jews! So they gathered to him and I was listening. They said to him, 'Woe to you! What is wrong with you?' He said, 'The star of Ahmad, who has been born this night, has risen.' And Al-Hafiz Abu Nu‘aim narrated in his book, Dala`il An-Nubuwwah, on the authority of Abu Bakr ‘Abdullah Al-‘Amiri, who reported on the authority of Sulaiman Ibn Saheem and Rubaih Ibn ‘Abdur-Rahman, both of whom reported on the authority of ‘Abdur-Rahman Ibn Abi Sa‘eed, who in turn reported on the authority of his father that he said, 'I heard Abu Malik Ibn Sinan saying, 'I went to Banu ‘Abdul-Ashhal one day to speak with them – and at that time we were at peace with them – and I heard Yoosha’ (Joshuah), the Jew, say, 'A Prophet, whose name is Ahmad, is about to depart; he will depart from the Sacred Precincts (i.e. Makkah).' Khaleefah Ibn Tha‘labah Al-Ashhali said to him in tones of mockery, 'What is his description?' He said, 'He is a man who is neither short nor tall. In his eyes there is redness and he wears a turban and rides a donkey. His sword is on his shoulder and he will migrate to this city.' Abu Malik said, 'So I returned to my people, Banu Khudrah and I was full of admiration for what Yoosha‘ had said at that time and I heard a man from among us asking, 'Is Yoosha‘ alone in saying this?' But they replied, 'No, all of the Jews of Yathrib are saying it.' Abu Malik Ibn Sinan said, 'So I set out and went to Banu Quraizah and I found an assembly who were discussing the Prophet (Peace and Blessings of Allah be upon him). Az-Zubair Ibn Bata said, 'The red star has risen, a star which does not rise except for the departure or the appearance of a Prophet – and none remains except Ahmad, and this is the place to which he will emigrate.' Abu Sa‘eed said, 'So when the Prophet (Peace and Blessings of Allah be upon him) arrived, my father imparted this news to him and the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'If Az-Zubair embraced Islam, his kinsman from the chiefs of the Jews would follow him'.”

Abu Nu‘aim narrated on the authority of Zaid Ibn Thabit that he said, “The Jewish rabbis of Banu Quraizah and An-Nadeer used to speak about the description of the Prophet (Peace and Blessings of Allah be upon him) and when the red star rose, they said that he was a Prophet and that no prophet would come after him, that his name was Ahmad and that he would emigrate to Yathrib. Then, when the Messenger of Allah (Peace and Blessings of Allah be upon him) arrived in Al-Madinah, they rejected him, were envious of him and disbelieved in him." This story was transmitted by Al-Hafiz Abu Nu‘aim in his book, from other sources, all praise and thanks be to Allah (SWT).

His Nursemaids and Wet Nurses

Umm Aiman, whose name was Barakah was his nursemaid and the Prophet (Peace and Blessings of Allah be upon him) had inherited her from his father. When he grew up, he manumitted her and married her to his freed slave, Zaid Ibn Harithah and she bore him Usamah Ibn Zaid (may Allah be pleased with them all). The freed slave of his uncle, Abu Lahab, whose name was Thuwaibah, breastfed him, with his mother before Haleemah As-Sa‘diyyah.

Al-Bukhari and Muslim narrated in their Saheehain, on the authority of Umm Habeebah Bint Abi Sufyan (may Allah be pleased with her) that she said, “O, Messenger of Allah! Marry my sister, the daughter of Abu Sufyan.” The Prophet said, “would you like that?” She replied, “yes, for even now I am not your only wife and I would like that my sister should share the good with me.” The Prophet said, “but that is not lawful for me.” She said, “we have heard that you want to marry the daughter of Abu Salamah (or in another narration: Durrah, the daughter of Abu Salamah).” He said, “(do you mean) the daughter of Umm Salamah?” She said, “yes.” He said, “even if she were not my stepdaughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salamah were suckled by Thuwaibah. So you should not present your daughters or your sisters (in marriage) to me.” Urwah added, “Thuwaibah was the freed slave girl of Abu Lahab whom he had manumitted, and then she suckled the Prophet (Peace and Blessings of Allah be upon him). When Abu Lahab died, one of his relatives saw him in a dream in a very bad state and asked him, “What have you encountered?” Abu Lahab said, “I have not found any good since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaibah.”

Wet-Nursing of the Prophet (Peace and Blessings of Allah be upon him) by Haleemah Bint Abi Dhu’aib As-Sa‘diyyah

Muhammad Ibn Ishaq narrated on the authority of ‘Abdullah Ibn Ja‘afar Ibn Abi Talib that he said, “It was related regarding Haleemah Bint Al-Harith that she said, 'I came to Makkah with a group of women'..." and Al-Waqidi cited with his isnad that they were ten in number and that they were from Banu Sa‘d Ibn Bakr who had come looking for children to wet-nurse during a year of drought. She added, “I arrived on a white donkey belonging to me. I had our baby with me and an old she-camel, which I swear by Allah (SWT) did not give us even a drop of milk. We did not get even a moment of sleep that night because my hungry baby was crying and there was no milk to be had from my breast or from the shecamel with which to feed him. When we reached Makkah, we looked for children to suckle and the Messenger of Allah (Peace and Blessings of Allah be upon him) was offered to every woman among us, but they all refused him saying that he was an orphan. That was because we hoped for a good reward from the child’s father. We said, 'An orphan! And what can his mother do?' We disliked to take him because of that. Every woman who came with me found a child to suckle but I. Before we departed, I said to my husband, 'By Allah, I hate to return among my friends without a baby to suckle. I will go and take that orphan.' He said, 'There is no harm for you if you do. Perhaps Allah will bless us through this orphan.' So I went and took him because there was no other alternative. On my way back, as soon as I put him in my lap, my breasts overflowed with milk, which he drank until he was satisfied and so did his foster brother. Then both of them slept, while before this, we had not been able to sleep because of my son’s crying. My husband went to the old she-camel to milk it and to his surprise, its udders were full. He milked it and we both drank the milk until we were completely satisfied; and thereafter, we spent a good night. In the morning, my husband said, 'By Allah, Haleemah, you have taken a blessed child. Have you not observed the goodness and blessings that we have enjoyed since you took him last night?' And Allah, the Almighty, the All-Powerful continued to bestow blessings on us. I carried him with me, as we rode back on my jenny (female donkey) and it went at such a speed that the other donkeys could not keep up with it, so that my fellow travelers said to me, 'Woe to you, O, daughter of Abu Dhu’aib! Is this the same jenny that you rode when you set out with us?' I said, 'Yes, by Allah, it is the very same.' They said, 'By Allah, there is certainly something unusual about it!' At last we reached the land of Banu Sa‘d and I do not know of any land more parched and drought-stricken than that land. But in spite of this, my sheep would graze and return with udders filled with milk and we would take as much as we wanted, while the sheep of all those around us did not give a single drop of milk. Their

sheep became so hungry that their owners would say to their shepherds, 'Woe to you! See where the sheep of the daughter of Abu Dhu'aib are grazing and let your sheep graze with them.' So they would put them to graze where my sheep were grazing, but their sheep would return hungry and without a drop of milk in their udders. My sheep, on the other hand, would return with udders full of milk and we would take what we wished. Allah continued to bestow this blessing on us, which we gratefully acknowledged, until Muhammad reached two years of age, at which time, he was growing at a rate that exceeded that of the other children. By Allah, by the time he had attained the age of two years, he was a sturdy child. So we took him to his mother, though we were keen to keep him with us because of the blessings we had enjoyed as a result of having him. When his mother saw him, I said to her, 'Let us return with our boy next year, for we fear that he may be affected by the infectious disease that is present in Makkah.' By Allah, we continued to press her until she said, 'Yes, ' and she let him go with us. He remained with us for two or three months after that. Then one day, while he was outside, behind our dwellings with a foster brother of his, playing with our lambs, that foster brother came running to us and said, 'Two men wearing white garments came to my Quraishi brother and they laid him down and cut open his belly!' My husband and I went out and raced over to him and we found him standing, his face pale. My husband embraced him and said, 'O, my son! What happened to you?' He said, 'Two men wearing white garments came to me and they laid me down and opened up my belly. Then one of them took something out of it and they cast it aside. Then they returned it (my belly) to its former state.' So we took him back to the house with us. My husband said, 'O, Haleemah! I fear that something might have befallen our son, so let us take him back to his family before something that we fear appears in him.' Haleemah said, 'So we carried him to his mother and when we arrived, she said, what has caused you to return him, when you were earlier insisting that he remain with you? We said, 'No, by Allah; it is only because Allah has allowed him to reach this age and we have fulfilled our duty. We were afraid that some harm may befall him and so we have brought him back to you as you requested.' She felt that this was not the case and so she insisted to know the truth until I told her what had happened. Then she said, 'Do you fear that he has been possessed by Satan? Nay! By Allah, Satan has no way to control him, for he has a great future in store for him. Shall I not inform you about him?' We said, 'Certainly! I bore him and by Allah, I have not born a lighter load than him. I saw in a dream when I was carrying him that it was as if when I delivered him, a light was emitted from me which illuminated the palaces of Ash-Sham. Then it happened thus when I gave birth to him and he supported himself on his hands and raised his head to the heaven. So leave him'." This Hadith has been narrated from other sources and it is well-known and widely circulated among the scholars of military campaigns and battles.

Ibn Ishaq said, "I was informed by Thawr Ibn Yazeed, who reported on the authority of Khalid Ibn Ma'dan, who in turn reported on the authority of the Companions of the Messenger of Allah (Peace and Blessings of Allah be upon him) that they said to him, 'Inform us about yourself.' He said, 'Yes: I am the supplication of my father, Ibrahim (Peace be upon him) and the glad tidings of 'Eesa (Peace be upon him); and my mother saw in a vision when she was carrying me that a light was emitted from her which illuminated the palaces of Ash-Sham. I was breastfed among Banu Sa'd Ibn Bakr and while I was playing with their lambs, two men wearing white garments came to me and they had a golden bowl with them which was filled with ice. They laid me down and they opened up my belly, then they removed my heart and they cut it open and removed a black clot from it and threw it away. Then they washed my heart and my belly with that ice and when they purified it, they put it back in its place as it had been before. Then one of them said to the other, 'Weigh him against ten of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a hundred of his nation, ' so he did and I outweighed them. Then he said, 'Weigh him against a thousand of his nation, ' so he did and I outweighed them. Then he said, 'Leave him, for if you were to weigh him against the whole of his nation, he would outweigh them'." The isnad of this Hadith is good, strong.

And it has been confirmed in Saheeh Muslim on the authority of Anas Ibn Malik (May Allah be pleased with him) that Jibraeel (Peace be upon him) came to the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was playing with the other boys and he took him and lay him down on the ground, cut open his breast and took the heart out from it. Then he extracted a clot from it and said: "That was the part of Satan in you." Then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, (i.e. his nurse) and said, "Verily, Muhammad has been murdered. They all rushed toward him (and found him all right) though his color was changed." Anas said, "I, myself saw the marks of the needle on his chest."

Ibn Ishaq said, "'Abdullah Ibn Abi Bakr Ibn Muhammad Ibn 'Amr Ibn Hazm informed me that the mother of the Messenger of Allah (Peace and Blessings of Allah be upon him), Aminah, died when he was six years old at Al-Abwa', which lies between Makkah and Al-Madinah. She had taken him to AlMadinah to visit his uncles from Banu 'Adiyy Ibn An-Najjar, but she died on the way back to Makkah."

Imam Ahmad narrated on the authority of Buraidah that he said, "We set out with the Messenger of Allah (Peace and Blessings of Allah be upon him) and journeyed until we reached Waddan. At this point, the Prophet (Peace and Blessings of Allah be upon him) said, 'Remain in your places until I come to you.' Then he came to us with a troubled expression and said, 'I went to the grave of Umm Muhammad (i.e. his mother) and I asked my Lord to let me intercede for her. But He refused me. Previously, I had forbidden you to visit the graves, now you may visit them. I had also forbidden you to eat the meat of sacrificial animals after three days, now you may eat it and keep it with you as long as you see fit. And I forbade you to drink from these vessels, now drink as you see fit'."

Muslim narrated on the authority of Abu Hurairah (May Allah be pleased with him) that he said, "The Prophet (Peace and Blessings of Allah be upon him) visited the grave of his mother and he wept, causing those around him to weep. Then he said, 'I sought permission from my Lord to visit the grave of my mother and He permitted me. Then I sought permission from Him to ask forgiveness for her, but He did not permit me. So visit the graves, for it will remind you of death'."

What is meant is that 'Abdul-Muttalib died while still an adherent to the religion of the Jahiliyyah; this view is in contrast to the claim of the Shiites regarding him and his son, Abu Talib, as we shall see when we discuss the death of Abu Talib. Al-Baihaqi said, after narrating these Ahadeeth in his book: Dala'il An-Nubuwwah, "And how could the parents of the Prophet (Peace and Blessings of Allah be upon him) and his grandfather not be as described in these Ahadeeth in the Hereafter, when they used to worship idols until they died and they did not follow the religion of 'Eesa (Peace be upon him)? But their disbelief does not diminish his lineage, because the marriages of the disbelievers are valid: Do you not see that when they embrace Islam, they are not required to renew their marriage contract or to split up?"

I say: The information that the Prophet (Peace and Blessings of Allah be upon him) has conveyed to us regarding his parents and his grandfather, 'Abdul-Muttalib, i.e. that they are among the inhabitants of the Fire, does not contradict the Hadith which is related from him via numerous sources, which states that the People of the Fatrah, children, the insane and the deaf will not be put to trial on the Day of Resurrection, as we have explained in detail in our explanation of the Words of Allah, Most High: "And We never punish…" (Soorah Al-Isra 17:15). Among them are those who respond positively and among them are those who do not; and these people are among those who do not respond, so there is no contradiction. All praise and thanks be to Allah (SWT), from Whom proceeds all grace. As for the Hadith cited by AsSuhaili – which he said contains in its chain of narrators two unknown persons up to Ibn Abi Az-Zinad, who reported on the authority of 'Urwah, who in turn reported on the authority of 'A'ishah (may Allah be Pleased with her) – in which it was stated that the Messenger of Allah (Peace and Blessings of Allah be upon him) asked his Lord to return his parents to life and that He did so, after which they both believed in him, it is totally munkar, even though it is possible for Allah, the Omnipotent to do so, it contradicts what has been reported in the Saheeh. And Allah knows better.

Ibn Ishaq said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) was with his grandfather, 'Abdul-Muttalib Ibn Hashim, i.e. after the death of his mother, Aminah Bint Wahb. A mattress used to be placed for 'Abdul-Muttalib in the shade of the Ka'bah and his sons would sit around that mattress until he came out to it and out of respect for him, none of them would venture to sit on it." He said, "Yet the Messenger of Allah (Peace and Blessings of Allah be upon him) would come – though he was but a young boy – and his uncles would hold him in order to restrain him from going on it, but if 'Abdul-Muttalib saw them doing that, he would say, 'Leave my son, for by Allah, he has a great future before him.' Then he would make him sit beside him on his mattress and he would stroke his back with his hand and it used to please him to see what the young boy did. He said to Umm Aiman, who was the child's nurse, 'O, Barakah! Do not neglect my son, for I have found him with other boys near to AsSidrah and the People of the Scripture

claim that my son is the Prophet of this nation.' And whenever ‘Abdul-Muttalib ate, he would say, 'I must have my son!' Then he would be brought to him."

Regarding His Journey With His Uncle, Abu Talib to Ash-Sham and What Happened With Baheera, the Monk

Ibn Ishaq said, “Then Abu Talib set out with a trading caravan to Ash-Sham and when he was preparing to depart, the Messenger of Allah (Peace and Blessings of Allah be upon him) attached himself closely to him, according to what has been claimed, and this touched Abu Talib’s heart and he said, 'By Allah, I will certainly take him with me and I will never be parted from him, nor will he ever be parted from me!' Or he said words similar to these. Then, when the caravan camped at Busra, in the land of Ash-Sham, they found there a monk, whose name was Baheera, who was staying in his hermitage. He was well-versed in Christianity. It was claimed that this monk had always lived in that hermitage, where he gained his knowledge from a book which had been handed down from generation to generation. That year, when they stayed near Baheera, he prepared for them a great feast, unlike most years, when they passed by him and he would not speak to them or pay any attention to them. Then he sent a message to them, saying, 'I have prepared food for you, O, assembly of Quraish and I would like all of you to attend, including the old and the young, the slaves and the freemen.' Due to his tender years, the Messenger of Allah (Peace and Blessings of Allah be upon him) stayed behind under a tree, to take care of his people’s baggage. When Baheera saw them, he did not see the sign that he knew about and he said, 'O, assembly of Quraish! Let none of you fail to partake of my food.' They said, 'O, Baheera! No one who should come to you has stayed behind, except a boy, who is the youngest of us, and who has remained behind to take care of our baggage.' He said, 'Do not do that. Invite him and let him partake of the food with you.' Then, when the people finished eating their food and dispersed, Baheera came over to him and said to him, 'O, Boy! I ask you by Al-Lat and Al-‘Uzza to answer what I am going to ask you.' Baheera only said this to him because he had heard Quraish swearing by them. It is claimed that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to him, 'Do not ask me anything by Al-Lat and Al-‘Uzza, for by Allah, I have never despised anything as much as I despise these two.' Baheera said to him, 'Then by Allah, will you answer me anything that I ask you?' He said, 'Ask me whatever you like.' So he began to ask him about things pertaining to his situation, including his sleep, his appearance and affairs in general. The Messenger of Allah (Peace and Blessings of Allah be upon him) answered him and his answers agreed with the information that Baheera had regarding his description. Then he looked at his back and he saw the seal of Prophethood between his shoulders, in the place which was in accordance with the description found in his book. When he finished, he went over to his uncle, Abu Talib and he said, 'what is this boy to you?' Abu Talib replied, 'he is my son.' Baheera replied, 'he is not your son.' Abu Talib said, 'then he is my brother’s son.' Baheera asked, 'and what happened to his father?' He replied, 'his father died while his mother was pregnant with him.' Baheera said, 'you have spoken the truth. Return with this nephew of yours to his land and protect him against the Jews, for by Allah, if they see him and recognize in him what I have recognized, they will contrive evil against him, for this nephew of yours has a great future in store for him. So hasten with him to his land.' So as soon as he finished his trading business, he departed with him in haste and returned him to Makkah.”

Regarding His Upbringing and Allah’s Sufficiency for Him, His Protection of Him

Muhammad Ibn Ishaq said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) grew up into a young man and Allah provided food for him and protected him from the evils of the Jahiliyyah in order to preserve his honor and his status as a Messenger. This continued until he became a man and he was the best of his people in manly virtues and good conduct, the noblest of them in lineage, the best of them in neighborliness, the greatest of them in forbearance and gentleness, the most truthful of them in speech, the most trustworthy of them, the remotest of them from indecency and such behavior as defiles men and causes them to lose their decency and honor. Such was his reputation among his people that even they referred to him as Al-Ameen, because of the righteous attributes that Allah had combined in him. According to what I have been told, the Messenger of Allah (Peace and Blessings of Allah be upon him) spoke of how Allah used to preserve him during his childhood and the period of his ignorance and he said, 'You might have

seen me among boys from Quraish moving stones in order to make a play area. All of us had exposed our private parts by taking our lower garments and placing them on our shoulders, so that we could carry the stones on them. I was going back and forth with them when I felt a painful slap on my face from someone I could not see. Then the unknown person said, 'pull your lower garment around you.' So I took it and pulled it around me, then I began to carry the stones on my shoulder with my companions while wearing my lower garment'." This story resembles that which is found in the Saheeh regarding the rebuilding of the Ka'bah. If this is not the same story, then it precedes it, like a preparation for it. And Allah knows better.

Al-Baihaqi narrated on the authority of 'Ali Ibn Abi Talib (May Allah be pleased with him) that he said, "I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) say, 'I only took an interest in the affairs which preoccupied the people of the Jahiliyyah twice and on both occasions Allah, the Almighty, the All-Powerful protected me: One night, while a young Makkan man and I were guarding some sheep belong to the people of Makkah, I said to him, look after my sheep for me so that I may go down to Makkah and socialize there as the young men do. He said, Certainly. So I went down to Makkah and approached the first house I came to; from inside I heard the sound of musical instruments playing and I asked, What is this? They said, so-and-so and so-and-so have got married. So I sat and watched, but Allah struck me on my ear and by Allah, nothing awakened me until I felt the sun on my face. Then I returned to my companion and he asked, What did you do? I said, I did not do anything. Then I informed him of what I had seen. Then on another night, I said to him, Look after my sheep for me so that I may go and socialize. He agreed and I went down to Makkah. When I arrived there, I heard music such as I had heard on the previous occasion and I asked what was happening and was told, It is the marriage of so-andso and so-and-so. So I sat and watched, but Allah struck me on my ear and by Allah, and by Allah, nothing awakened me until I felt the sun on my face. Then I returned to my companion and he asked me, What did you do? I replied, Nothing. Then I informed him of what had occurred and by Allah, I took no interest and did not repeat anything of that until Allah, the Almighty, the All-Powerful honored me with Prophethood." This Hadith is extremely ghareeb. It could be from 'Ali (May Allah be pleased with him) himself and the words: "…until Allah, the Almighty, the All-Powerful honored me with Prophethood…" could be an interpolation. And Allah (SWT) knows better.

The Part Played By the Prophet (Peace and Blessings of Allah be upon him) in the Sacrilegious War

Ibn Hisham said, "When the Messenger of Allah (Peace and Blessings of Allah be upon him) reached fourteen or fifteen years of age, according to what I was told by Abu 'Ubaidah An-Nahwi, who reported on the authority of Abu 'Amr Ibn Al-'Ala`, the Sacrilegious War sprang up between Quraish and their supporters from Kinanah, and Qais 'Ailan. The cause of it was that 'Urwah Ar-Rahhal Ibn 'Utbah Ibn Ja'afar Ibn Kilab Ibn Rabee'ah Ibn 'Amir Ibn Sa'sa'ah Ibn Mu'awiyah Ibn Bakr Ibn Hawazin granted protection to some trade goods belonging to An-Nu'man Ibn Al-Mundhir. Al-Barrad Ibn Qais, who belonged to Banu Damrah Ibn Bakr Ibn 'Abd Manat Ibn Kinanah, said, 'Do you protect them against Kinanah?' 'Urwah replied, 'Yes, and against all mankind.' So 'Urwah set out with the caravan and AlBarrad also set out, hoping to catch him unawares. He followed the caravan until it reached Taiman Dhee Zillal, at Al-'Aliyah and catching 'Urwah unawares, he attacked him and killed him in a sacred month. For this reason, the war became known as the Sacrilegious War. Al-Barrad said regarding it (Al-BahrulWafir),

I raised my hand to him at Dhee Zilal,

And he fell down and lay stunned,

Like a felled tree.

The Part Played By the Prophet (Peace and Blessings of Allah be upon him) in the Treaty of Al-Fudool (Virtuous)

Al-Hafiz Al-Baihaqi narrated on the authority of Jubair Ibn Mut‘im (May Allah be pleased with him) that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I took part with my paternal uncles in the treaty of the Scented Ones, so I do not like to violate it (or he used a similar word), even if I was given the best of red camels'.”

I say: There is no doubt of this; this refers to the treaty signed by Quraish after the death of Qusayy. They disagreed with regard to Qusayy’s appointment of his son, ‘Abdud-Dar as the person responsible for AsSiqayah, Ar-Rifadah, Al-Liwa', An-Nadwah and Al-Hijabah. They were opposed in it by Banu ‘Abd Manaf and each side was supported by tribes from Quraish. They agreed on the conditions of the treaty and the members of Banu ‘Abd Manaf brought a bowl of perfume and they placed their hands in it and swore to abide by the treaty. Then, when they stood up, they wiped their hands on the corners of the House of Allah. For this reason, they were known as Al-Mutayyaboon (the Perfumed Ones), as we mentioned previously. This took place in earlier times, but what is meant by this treaty is the Treaty of Al-Fudool which was signed in the house of ‘Abdullah Ibn Jud‘an, according to what was narrated by AlHumaidi, who reported on the authority of Sufyan Ibn ‘Uyainah, who in return reported on the authority of Muhammad and ‘Abdur-Rahman, the sons of Abu Bakr (May Allah be pleased with him) that they said “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I witnessed a treaty in the house of ‘Abdullah Ibn Jud‘an, and if I was invited to take part in it in Islam, I would accept it.' They agreed to respect the principles of justice and to collectively intervene in cases of injustice. They said that the Treaty of Al-Fudool was twenty years before the beginning of his Prophethood, in the month of DhulQa‘dah, approximately four months after the Sacrilegious War."

Az-Zubair Ibn ‘Abdul-Muttalib said regarding this (Al-Bahr ul-Wafir),

I swore to uphold a treaty on them,

And if we were all the people of a house,

We called it Al-Fudool when we resolved,

To respect strangers who had protection,

And those around the House know that,

We oppose injustice and reject dishonor.

And Az-Zubair also said (Al-Bahr ul-Kamil),

Verily, the virtuous made an agreement and swore an oath,

That no wrongdoer should find an abode inside Makkah,

A matter upon which they agreed and resolved,

So that the protégé and the wretched might be safe.

Marriage of the Prophet (Peace and Blessings of Allah be upon him)to Khadeejah Bint Khuwailid Ibn Asad Ibn ‘Abdul-‘Uzza Ibn Qusayy

Ibn Ishaq said, “Khadeejah Bint Khuwailid was an honorable and wealthy businesswoman, who used to conduct her business through men contracted to act on her behalf. When she was informed about the Messenger of Allah (Peace and Blessings of Allah be upon him) and his truthfulness, honesty and nobility of character, she sent a message to him offering him a position as her agent on a business trip to AshSham and she offered to pay him a better remuneration than she paid to any other trader. He was to be accompanied by a slave belonging to her, whose name was Maisarah. The Messenger of Allah (Peace and Blessings of Allah be upon him) accepted this from her and he set out with her goods. Her slave, Maisarah, accompanied him and they traveled until they reached Ash-Sham. There the Messenger of Allah (Peace and Blessings of Allah be upon him) stopped beneath the shade of a tree, near to the hermitage of a monk. The monk came out to Maisarah and said, 'Who is this man who has stopped beneath the tree?' Maisarah replied, 'This is a man from Quraish, from among the people of the Sacred Precincts.' The monk said to him, 'No one has stopped beneath this tree except a Prophet.' Then the Messenger of Allah (Peace and Blessings of Allah be upon him) sold his goods (i.e. the things that he had brought to trade) and he bought what he wanted to buy. Then he set out on the return journey to Makkah, accompanied by Maisarah. It is claimed that when it was midday and the heat of the sun was fierce, Maisarah saw two angels shading him from the sun while he was proceeding on his camel. When he arrived in Makkah, he went to Khadeejah with the goods he had purchased, she sold them and found that her profits were almost double what they normally were. Maisarah informed her of what the monk had said and of how he had seen two angels shading him. Khadeejah was a resolute, noble and intelligent woman, in addition to the generosity with which Allah had favored her. So when Maisarah conveyed this information to her, she sent a message to the Messenger of Allah (Peace and Blessings of Allah be upon him), in which it is claimed she said, 'O, my cousin! I have conceived a liking for you because of your kinship, the high reputation you hold among your people, your honesty, your good character and your truthfulness.' Then she offered herself as a wife to him. She was the best of the Quraishi women in lineage, the greatest of them in nobility and the wealthiest of them. All of her people were keen to seek a marriage with her if it were possible. So when she said this to the Messenger of Allah (Peace and Blessings of Allah be upon him), he informed his uncles about it and then Hamzah, one of his uncles, went with him to Khuwailid Ibn Asad and proposed marriage to her, after which the Messenger of Allah (Peace and Blessings of Allah be upon him) married her."

Ibn Ishaq said, “Khadeejah Bint Khuwailid mentioned to Waraqah Ibn Nawfal Ibn Asad Ibn ‘Abdul‘Uzza Ibn Qusayy – who was her paternal cousin – what the monk had said to Maisarah and how he had seen the angels shading him. He was a Christian who studied the Scriptures and possessed much of the knowledge of mankind. On hearing this, he said, 'O, Khadeejah! if this is true, then Muhammad is certainly the Prophet of this nation. I knew that a Prophet was expected to come to this nation and this is his time.' Waraqah felt impatient after that and he used to say, 'Until when'?” Regarding this, he said (AlBahrul-Wafir),

I persisted in remembrance of Allah,

Waiting for Him to send the Prophet,

Based upon Khadeejah’s description,

O, Khadeejah! Long have I waited,

In the center of the two Makkahs in hope,

Based on your words, that I might see him emerge,

According to what you have related from a cleric,

Among the monks; I hate to think he might have erred,

When he said that Muhammad will lead his people,

And will defeat those who oppose him,

And the light of truth will shine through the lands,

Causing the people to rise up like a wave,

And those who fight him will meet with loss,

While those who make peace with him,

Will find irrigated date groves,

So I hope that when this comes to pass,

I may witness it and I will be the first to enter.

Quraish's Rebuilding of the Ka‘bah Five Years Before the Start of His Prophetic Mission

Allah, Most High, says, "Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-‘Alameen (mankind and the jinn). In it are manifest signs (for example), the Maqam (place) of Ibrahim; whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves (i.e. denies Hajj, then he is a disbeliever in Allah), then Allah stands not in need of any of the Al-‘Alameen." (Soorah Aal ‘Imran 3:96,97). And it has been confirmed in the Saheehain on the authority of Abu Dharr (May Allah be pleased with him) that he said, "I said, O, Messenger of Allah! Which mosque was built first?" He replied, "The Sacred Mosque (in Makkah)." I asked, "Then which one?" He replied, "Al-Aqsa Mosque." I then asked him, "How many years passed between the construction of the former and the latter?" He said, "Forty years." We have discussed this previously and we said that Al-Aqsa Mosque was established by Isra'eel, i.e. Ya‘qoob (Peace be upon him). It is also narrated in the Saheehain: "Verily, this city was made a sanctuary by Allah on the day He created the heavens and the Earth, and it is a sanctuary by His Decree until the Day of Resurrection."

And Al-Baihaqi narrated on the authority of ‘Abdullah Ibn ‘Amr Ibn Al-‘As (May Allah be pleased with him) that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Allah sent Jibraeel to Adam and Eve to say to them, Build a House for Allah. Jibraeel laid the designs for them. Then Adam began to dig, while Eve removed the soil, until he struck water. At this point, he was called from beneath, Adam! That is enough! After completing the construction, Adam was directed by Allah, Most High, to circumambulate the House (the Ka‘bah). It was said to him, 'You are the first man (to be created), and this is the first House to be built.' Several centuries passed until Nooh made pilgrimage to it, then more centuries passed until Ibrahim laid the foundations." Al-Baihaqi said, "Ibn Lahee‘ah was alone in narrating it in this way, in a marfoo‘ form."

I say: It is weak; and it is more correct and safer to say that it is mawqoof at ‘Abdullah Ibn ‘Amr (May Allah be pleased with him). And Allah knows better.

A man asked ‘Ali (May Allah be pleased with him) regarding the Saying of Allah: "Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), in which blessing and guidance for Al-‘Alameen were placed" (Soorah Aal ‘Imran 3:96), "Was it the first House built on the Earth?" ‘Ali replied, "No, but it was the first House in which blessing and guidance were placed for mankind, along with Maqam-e-Ibrahim and whoever enters it is safe. And if you wish, I will inform you how it was built: Verily, Allah, Most High, revealed to Ibrahim (Peace be upon him): "Build Me a House on the Earth." But he was unable

to accomplish it and so Allah sent As-Sakeenah – which is a twisting wind with a head – and each of them followed the other until it finished. Then it encircled the location of the House, as a serpent does and Ibrahim (Peace be upon him) built until he reached the place of the stone and he said to his son, “Find me a stone.” So he searched for a stone and he found one and returned with it. But when he returned, he found that the Black Stone had already been put into place and so he said to his father, “From where did you get this?” He replied, “The one who does not rely on your building brought it: It was brought by Jibraeel from the heaven and he completed it.” Then time passed and it fell into disrepair and it was repaired by the Amalekites. Then it fell into disrepair again and it was rebuilt by Jurhum. Then it fell into disrepair a third time and it was rebuilt by Quraish and the Messenger of Allah (Peace and Blessings of Allah be upon him), who at that time was a young man. When they wanted to raise the Black Stone, they disagreed regarding who should have the honor of doing it, so they said, “We will appoint as an arbiter the first man to emerge from this gate.” It happened that the Messenger of Allah (Peace and Blessings of Allah be upon him) was the first person to emerge from the gate and so he arbitrated between them, saying that they should place the Stone on a mantle, then all of the tribes might raise it up.”

Sa‘eed Ibn Yahya Al-Umawi said, “Al-Mu‘ammar Ibn Sulaiman Ar-Raqqi told us, on the authority of ‘Abdullah Ibn Bishr from Az-Zuhri (who attributed the Hadith to the Prophet (Peace and Blessings of Allah be upon him)), that he said, “Three stone tablets were found in the Maqam (of Ibrahim). On the first tablet it was written: “Verily, I am Allah, the Owner of Bakkah (Makkah). I made it on the day I made the sun and the moon and I surrounded it with seven pure estates; and I blessed its inhabitants in their meat and their milk.” On the second tablet it said, “Verily, I am Allah, the Owner of Bakkah (Makkah). I created ar-rahim and I derived it from My Name (i.e. Ar-Rahman). So whoever maintains ties of kinship, I will maintain ties with him and whoever cuts them, I will send him away.” On the third tablet, it said, “Verily, I am Allah, the Owner of Bakkah (Makkah). I created goodness and evil and I ordained them. So blessed is the one in whose hands I place goodness and woe to the one in whose hands I place evil.”

And it has been confirmed in the Saheehain on the authority of ‘A’ishah (may Allah be Pleased with her) that the Messenger of Allah (Peace and Blessings of Allah be upon him) said to her, “Do you know that when your people (Quraish) rebuilt the Ka‘bah, they decreased it from its original foundation laid by Ibrahim?” I said, “O, Messenger of Allah! Why do you not rebuild it on its original foundation laid by Ibrahim?” He replied, “Were it not for the fact that your people are close to the Jahiliyyah (i.e. they have recently become Muslims) I would have done so.” The sub-narrator, ‘Abdullah (Ibn ‘Umar) (May Allah be pleased with him) stated: ‘A’ishah must have heard this from the Messenger of Allah (Peace and Blessings of Allah be upon him), for in my opinion, the Messenger of Allah (Peace and Blessings of Allah be upon him) had not placed his hand over the two corners of the Ka‘bah opposite Al-Hijr only because the Ka‘bah was not rebuilt on its original foundations laid by Ibrahim (Peace be upon him).” For this reason, when Az-Zubair was able to rebuild it, he did so in accordance with the description mentioned by the Messenger of Allah (Peace and Blessings of Allah be upon him) and it appeared in best, most beautiful and perfect form, on the foundations of Al-Khaleel, with two doors at floor level, at the eastern and the western ends; the people would enter from one end and exit from the other. After AlHajjaj had killed Ibn Az-Zubair, he wrote a letter to ‘Abdul-Malik Ibn Marwan – who was the Caliph at that time – informing him of what Ibn Az-Zubair had done, they thought that he had done it of his own accord and so he ordered that it be returned to its former appearance, so they turned their attention to Shami wall and they broke it down and removed the Stone from it, then they compressed its stones on the floor of the Ka‘bah, which caused the level of its door to be raised, then they blocked off the western door, while the eastern door continued as it was. Then during the era of Al-Mahdi, or that of his son, he consulted Malik regarding the possibility of returning the Ka‘bah to the way Az-Zubair had made it. Malik – may Allah have mercy on him – said, “I fear that kings will make it into a game.” So he left it as it was and it remains thus to this day.

As for the Sacred Mosque, the first person to move back the houses from the vicinity of the Ka‘bah was ‘Umar Ibn Al-Khattab (May Allah be pleased with him). He purchased them from their owners and demolished them. Then, when ‘Uthman Ibn ‘Affan (May Allah be pleased with him) became Caliph, he extended the area of the Mosque by purchasing more houses. When Ibn Az-Zubair was Governor, he improved its construction and increased the number of its doors, but he did not increase it in any other way. When ‘Abdul-Malik Ibn Marwan sought advice in the matter, he increased the height of its walls and he

ordered that the Ka‘bah be covered with silk brocade. The person who was entrusted with this task was Al-Hajjaj Ibn Yoosuf and we have mentioned already the story of the building of the House and the Ahadeeth pertaining to that in the explanation of Allah’s Saying in Soorah Al-Baqarah: [And (remember) when Ibrahim and (his son) Isma‘eel were raising the foundations of the House (the Ka‘bah at Makkah)] (Soorah Al-Baqarah 2:127)

Ibn Ishaq said, “When they had finished rebuilding the Ka‘bah and built it as they wished, Az-Zubair Ibn ‘Abdul-Muttalib said, regarding the matter of the snake which caused Quraish to fear rebuilding the Ka‘bah,

I was amazed to see the eagle swoop down,

On the snake, and it was confused,

And it had used to recoil and sometimes pounce,

When we tried to repair the foundations, it attacked,

And made us afraid to rebuild and we were in dread,

And when we feared that we would be prevented,

The eagle came rushing and it attacked,

And seized it, allowing us to build without hindrance,

So we began to concentrate on our building,

Like digging the foundations and shifting the dirt,

In the morning, we raised the foundations of it,

And we were without garments on our flesh,

The Owner thereby honored Banu Lu’ayy,

And none of them left its foundations,

And Banu ‘Adiyy had gathered there,

Along with Murrah, but Kilab preceded them,

And the Owner had thereby honored us,

And with Allah reward is sought.

Ibn Ishaq described how Quraish had innovated in calling themselves Al-Hums, which means to be harsh and hard in religious matters. They did this because of their excessive veneration of the Sacred Precincts, due to which they would not leave the Sacred Precincts on the night of ‘Arafah. They used to say, “We are the sons of the Sacred Mosque and the inhabitants of the House of Allah (SWT).” And so they would not stand upon ‘Arafah, even though they knew that this was one of the rites practiced by Ibrahim (Peace be upon him). So determined were they in the practice of these wicked innovations that they would not abandon them at any cost. They would not store dried yoghurt or ghee and they would not use animal fat while they were in a state of ihram. Nor would they enter a tent made of camel hair, or seek shade except in a house of adobe bricks, as long as they were in a state of ihram. Also, out of a deeply-rooted misconception, they would not allow the Hajj and ‘Umrah pilgrims to eat any food except the food of Quraish and they would not allow them to perform circumambulation of the Ka‘bah except in garments provided by Quraish and if they were unable to find anyone from Quraish or their associated tribes, such as Kinanah and Khuza‘ah to

provide them with a garment, they had to circumambulate naked, even the women. For this reason, when a woman was forced to circumambulate naked, she would place her hand over her private parts and say,

Today part or all of it appears,

And what appears of it I do not declare it lawful.

If one of those who found one of these so-called Ahmasi garments performed the circumambulation in his own clothes, he would be obliged to discard them after completing the rite and he would not be allowed to use them after that. In addition neither he nor anyone else was allowed to touch them. The Arabs used to call these garments ‘Al-Laqy’ (that which is discarded). One of the poets said regarding this (Al-BahrAtTaweel),

It is sad enough that he is,

Like a discarded garment,

Before those circumambulating the Ka‘bah.

Ibn Ishaq said, “They continued in this manner until Allah sent Muhammad (Peace and Blessings of Allah be upon him) and revealed the Qur’an to him, rejecting their innovations. He, Most High, says, 'Then depart from the place whence all the people depart.' (Soorah Al-Baqarah 2:199). It means the majority of the Arabs depart from ‘Arafat. '…and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful'." (Soorah Al-Baqarah 2:199). We have mentioned previously that the Messenger of Allah (Peace and Blessings of Allah be upon him) used to stand at ‘Arafat even before Revelation came to him and this conformity with Allah’s Divine Will was granted to him by Allah. And Allah revealed to him a rejection of the prohibitions regarding clothing and food that they used to practice: "O, Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (performing tawaf of) the Ka‘bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not AlMusrifoon (those who waste by extravagance). Say (O, Muhammad), 'Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Tayyibat (all kinds of halal [lawful] things) of food?' Say, 'They are, in the life of this world, for those who believe (and) exclusively for them (the Believers) on the Day of Resurrection (and the disbelievers will not share them).' Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge." (Soorah Al-A‘raf 7:31,32). And Ziyad Al-Bakka’i said, on the authority of Ibn Ishaq, “I do not know if these innovations of theirs began before the Year of the Elephant or after that.”

The Book of the Sending of the Messenger of Allah (Peace and Blessings of Allah be upon him) and Mention of the Signs of That

Muhammad Ibn Ishaq – may Allah have mercy on him – said, “The Jewish rabbis and the Christian and Arab soothsayers had spoken of the matter of the Messenger of Allah (Peace and Blessings of Allah be upon him) before his advent, when it drew near. As for what the Jewish rabbis and the Christian monks found regarding the description of the Prophet (Peace and Blessings of Allah be upon him) and of his time, and what had been foretold of his coming by their Prophets, Allah, Most High, says, 'Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut. xviii, 15) and the Injeel (Gospel) (John xiv, 16).' (Soorah Al-A‘raf 7:157). And He, Most High, says, 'And (remember) when ‘Eesa, son of Maryam (Mary), said, O, Children of Isra’eel! I am the Messenger of Allah unto you confirming the Tawrah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.' (Soorah AsSaff 61:6). And He, Most High, says, 'Muhammad is the Messenger of Allah, and those who are with him are tough against disbelievers, and merciful among themselves. You see them bowing and falling down in prostration (in prayer), seeking bounties from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Tawrah.' (Soorah Al-Fat'h 48:29). And He, Most High, says, 'And (remember) when Allah took the Covenant of the

Prophets, saying, Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must then believe in him and help him. Allah said, 'Do you agree (to it) and will you take up My Covenant (which I conclude with you)?' They said, 'We agree.' He said, 'Then bear witness; and I am with you among the witnesses (for this)'." (Soorah Aal 'Imran 3:81). And in Saheeh Al-Bukhari it is reported on the authority of 'Abdullah Ibn 'Abbas (May Allah be pleased with him) that he said, "Allah did not send a Prophet except that He took a covenant from him that if Muhammad was sent while they were alive, they would believe in him, support him and follow him." It is known from this that all of the Prophets gave tidings of his coming and ordered their followers to obey him.

Imam Ahmad narrated on the authority of Abu Umamah (May Allah be pleased with him) that he said, "O, Messenger of Allah! Tell us how your Prophethood started." He replied, "I am the supplication of my father, Ibrahim and the glad tidings of 'Eesa; and my mother saw that a light was emitted from her, which illuminated the palaces of Ash-Sham."

The meaning of this is that he wanted to know how his Prophethood began to be known to the people and how his fame spread, so he mentioned the supplication of Ibrahim (Peace be upon him), from whom the Arabs claim descent, then the glad tidings of 'Eesa (Peace be upon him), who was the Seal of the Prophets sent to the Children of Isra'eel, as we mentioned earlier. This proves that those Prophets between them (i.e. Ibrahim and 'Eesa also gave the glad tidings of his coming.

As for the heavenly host, his affair was spoken of and well- known to them since before the creation of Adam (Peace be upon him), as narrated by Imam Ahmad on the authority of Al-'Irbad Ibn Sariyah (May Allah be pleased with him) who said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I was written as the slave of Allah and the Seal of the Prophets when Adam was still only clay. And I shall inform you of the start of that: the supplication of Ibrahim, the glad tidings which 'Eesa gave of me and the vision which my mother saw. Likewise, all of the mothers of the Prophets saw something similar'."

Ibn Ishaq said, " 'Asim Ibn 'Umar Ibn Qatadah informed me on the authority of some men from his people that they said, 'Among the things that called us to Islam – in addition to Allah's Mercy and His Guidance to us – was the fact that when we were pagan idol worshippers, we used to hear from the Jews, who were People of the Scripture, having knowledge that we did not have – at a time when there was still enmity between us – whenever we inflicted some harm on them, they would say to us, 'The time is near when a Prophet will be sent and we will kill you with him, as the people of 'Ad and Iram were killed.' And we used to hear this frequently from them. Then, when Allah sent the Messenger of Allah (Peace and Blessings of Allah be upon him), we responded positively when he called us to Allah, for we realized what they had been threatening us with, so we rushed to follow him before they did, and we believed in him, while they rejected him and disbelieved in him. So this Verse was revealed concerning us and them: 'And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them (the Tawrah and the Injeel), although aforetime they had invoked Allah (for the coming of Muhammad — peace be upon him) in order to gain victory over those who disbelieved, then, when there came to them that which they had recognized, they disbelieved in it. So let the Curse of Allah be on the disbelievers'." (Soorah Al-Baqarah 2:89)

And Ibn Ishaq said, "It is reported on the authority of Salamah Ibn Salamah Ibn Waqsh (May Allah be pleased with him), who was one of the participants in the Battle of Badr, that he said, 'We had a neighbor from among the Jews in Banu 'Abdul-Ashhal and he came out to us one day from his house and stood before Banu 'Abdul-Ashhal.' Salamah added, 'At that time, I was the youngest of them in years and I was lying on a fur belonging to me in the yard of my family, and he spoke of the Resurrection, the Sending Forth, the Reckoning, the Scale, Paradise and the Fire. He said these things to a pagans, idol worshipping people, who did not believe that they would be resurrected after death.' So they said to him, 'Woe to you, O, so-and-so! Do you believe that this happen? That the people will be sent forth after their death, to an abode in which there is a Garden and a Fire, where they will be recompensed in accordance with their deeds?' He said, 'Yes. And the greatest wish of those who enter it is that they may leave it on the morrow.' They said to him, 'woe to you, O, so-and-so! And what will be the Sign of that?' He said, 'a Prophet will be

sent from the direction of these lands, ‘ and he pointed with his hand toward Makkah and Yemen. They said, 'and when will we see him?' Salamah (May Allah be pleased with him) said, 'then he looked at me – and I was the youngest of them – and said, when this boy has exhausted his life, he will see him.' Salamah said, 'and by Allah, no more than a day and a night had passed, when Allah sent His Messenger (Peace and Blessings of Allah be upon him) and he was living amongst us; so we believed in him, while he (the Jew) disbelieved in him out of transgression and envy. So we said to him, 'woe to you, O, so-andso! Was it not you who told us about him?' He said, 'Yes; but it is not he'.” Narrated by Imam Ahmad.

Then Ibn Ishaq – may Allah have mercy on him – related the story of how Salman Al-Farisi embraced Islam, saying, “It was reported on the authority of ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) that he said, 'Salman Al-Farisi told me from his own lips, saying, I was a Persian man from a village in Asfahan, which was known as Hayy. My father was the headman of the village and I was the dearest of Allah’s creation to him. He loved me so much that he kept me in his house near the fire, as slave girls are kept in. I strove hard in the Magian religion until I became the keeper of the fire, which I tended and did not let go out for a moment. My father had a huge garden, and he was busy one day with some construction work, so he said, O, my son! I am too busy with this building today, go and check my garden, and he told me some of the things he wanted done. I went out, heading toward his garden, and I passed by one of the Christian churches, where I could hear their voices as they were praying. I did not know anything about the people because my father had kept me in his house. When I passed by and heard their voices, I entered upon them to see what they were doing. When I saw them, I was impressed with their prayer and I was attracted to their way. I said: By Allah, this is better than the religion that we follow. By Allah, I did not leave them until the sun set, and I forgot about my father’s garden and did not go there. I said to them: Where did this religion originate? They said: In Ash-Sham. Then I went back to my father, who had sent people out to look for me, and I had distracted him from all his work. When I came to him, he said, O, my son! Where were you? Did I not ask you to do what I asked? I said, O, my father! I passed by some people who were praying in a church of theirs, and I was impressed with what I saw of their religion. By Allah, I stayed with them until the sun set. He said, O, my son, there is nothing good in that religion. Your religion and that of your forefathers is better than that. I said, No, by Allah, it is better than our religion. He was afraid for me, and he put fetters on my legs and kept me in his house. I sent word to the Christians saying, If any Christian merchants come to you from Ash-Sham, tell me about them. He said, Some Christian merchants came to them from Ash-Sham and they told me about them. I said to them, When they have completed their business and want to go back to their own country, tell me about that. So when they wanted to go back to their own country, they told me about that, and I threw off the shackles from my legs and went out with them, until I came to Ash-Sham. When I reached Ash-Sham, I said, Who is the best person in this religion? They said, The bishop in the church. So I went to him and said, I like this religion, and I would like to stay with you and serve you in your church and learn from you and pray with you. He said, Come in. So I went in with him, but he was a bad man. He would command them and exhort them to give charity, but he kept a great deal of it for himself and did not give it to the poor; he had amassed seven chests of gold and silver. I hated him deeply when I saw what he was doing, then he died and the Christians gathered to bury him. I said to them, This was a bad man; he commanded you and exhorted you to give charity, but when you brought it to him he kept it for himself and did not give any of it to the poor. They said, How do you know that? Show us where his treasure is. So I showed them where it was and they brought out seven chests filled with gold and silver. When they saw that they said, By Allah, we will never bury him. Then they crucified him and pelted him with stones. Then they brought another man and appointed him in his place. Salman said, I have never seen a man who does not offer the five daily prayers who was better than he; he shunned this world and sought the Hereafter and no one strove harder than him night and day. I loved him as I had never loved anyone before, and I stayed with him for a while. Then when he was about to die, I said, O, so-and-so! I was with you and I loved you as I have never loved anyone before, and now the decree of Allah has come to you as you see; to whom do you advise me to go? What do you command me to do? He said, O, my son! By Allah, I do not know of anyone today who follows what I followed. The people are doomed; they have changed and abandoned most of what they used to follow, except for a man in Mawsil. He is so-and-so and he follows what I used to follow, so go and join him. When he died and was buried, I went to the man in Mawsil. I said to him, O, so-and-so! so-and-so advised me when he died to come to you, and he told me that you follow the same as he followed. He said to me, stay with me. So I stayed with him, and I found him to be a good man who followed the same as his companion had followed. But soon he died. When he

was dying I said to him, O, so-and-so! so-and-so advised me to come to you and told me to join you, but now there has come to you from Allah what you see. To whom do you advise me to go? What do you command me to do? He said, O, my son! By Allah I do not know of anyone who follows what we used to follow except a man in Naseebeen. He is so-and-so; go to him. When he died and was buried, I went to the man in Naseebeen. I came to him and told him my story and what my companion had told me to do. He said, Stay with me. So I stayed with him and I found him to be a follower of the same way as his two companions, and I stayed with a good man. By Allah, soon death came upon him, and when he was dying I said to him, O, so-and-so! so-and-so advised me to go to so-and-so; then so-and-so advised me to come to you. To whom do you advise me to go and what do you command me to do? He said, O, my son! By Allah we do not know of anyone left who follows our way and to whom I can tell you to go, except a man in ‘Ammooriyyah. He follows something like what we follow. If you wish, go to him, for he follows our way. When he died and was buried, I went to the man in ‘Ammooriyyah and told him my story. He said, Stay with me. So I stayed with a man who was following the same way as his companions. I earned wealth until I had cows and sheep, then the decree of Allah came to him. When he was dying I said to him, O, so-and-so! I was with so-and-so, and so-and-so told me to go to so-and-so; then so-and-so told me to go to so-and-so; then so-and-so told me to come to you. To whom do you advise me to go and what do you command me to do? He said, O, my son! By Allah, I do not know of anyone who follows our way to whom I can advise you to go. But there has come the time of a Prophet, who will be sent with the Religion of Ibrahim. He will appear in the land of the Arabs and will migrate to a land between two harrahs (lave fields), between which there are palm trees. He will have characteristics that will not be hidden. He will eat of what is given as a gift but he will not eat of what is given as charity. Between his shoulder blades is the Seal of Prophethood. If you can go to that land then do so. Then he died and was buried, and I stayed in ‘Ammooriyyah as long as Allah willed I should stay. Then some merchants of Kalb passed by me and I said to them, will you take me to the land of the Arabs and I will give you these cows and sheep of mine? They said, yes. So I gave them the cows and sheep, and they took me there, but when they brought me to Wadi Al-Qura, they wronged me and sold me as a slave to a Jewish man. When I was with him I saw the palm trees, and I hoped that this was the land that my companion had described to me, but I was not sure. While I was with him, a cousin of his from Banu Quraizah came to him from Al-Madinah, and he sold me to him and he took me to Al-Madinah. By Allah, as soon as I saw it, I recognized it from the description given to me by my companion. I stayed there, and Allah sent His Messenger, who stayed in Makkah as long as Allah willed, and I did not hear anything about him because I was so busy with the work of a slave. Then he migrated to Al-Madinah, and by Allah, I was at the top of a palm tree belonging to my master, doing some work on it, and my master was sitting there. Then a cousin of his came and stood beside him, and said, May Allah kill Banu Qailah! By Allah, right now they are gathering in Quba’ to welcome a man who has come from Makkah today; and they say that he is a Prophet. When I heard that, I began to shiver so much that I thought I would fall on top of my master. I came down from the tree and started saying to that cousin of his, what are you saying, what are you saying? My master got angry and he struck me with his fist and said, what has it got to do with you? Go back to your work! I said, “nothing; I just wanted to make sure of what he was saying. I had something that I had collected, and when evening came, I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Quba’ and I entered upon him and said to him, I have heard that you are a righteous man and that you have companions who are strangers and are in need. This is something that I have to give in charity, and I see that you are more in need of it than anyone else. I brought it near to him and the Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions, “Eat,” but he refrained from eating. I said to myself, This is one. Then I went away and collected some more. The Messenger of Allah (Peace and Blessings of Allah be upon him) moved to Al-Madinah, then I came to him and said: I see that you do not eat (food given in) charity; this is a gift with which I wish to honor you. The Messenger of Allah (Peace and Blessings of Allah be upon him) ate some of it and told his Companions to eat too. I said to myself: This is two. Then I came to the Messenger of Allah (Peace and Blessings of Allah be upon him) when he was in Baqee‘ Al-Gharqad, where he had attended the funeral of one of his Companions and he was wearing two shawls and was sitting among his Companions. I greeted him with salutations of peace and then I moved behind him, trying to look at his back to see the Seal that my companion had described to me. When the Messenger of Allah (Peace and Blessings of Allah be upon him) saw me going behind him, he realized that I was trying to find confirmation of something that had been described to me, so he let his rida’ drop from his back, and I saw

the Seal and recognized it. Then I embraced him, kissing (the Seal) and weeping, and the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me: “Turn around.” So I turned around and I told him my story as I have told it to you, O, Ibn ‘Abbas. The Messenger of Allah (Peace and Blessings of Allah be upon him) wanted his companions to hear that. Then Salman was kept busy with the work of a slave, saying he had missed attending the battles of Badr and Uhud with the Messenger of Allah (Peace and Blessings of Allah be upon him). He said, Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, Draw up a contract of manumission, O, Salman. So I drew up a contract of manumission with my master in return for three hundred palm trees which I would plant for him, and forty uqiyyahs. The Messenger of Allah (Peace and Blessings of Allah be upon him) said to his Companions: Help your brother. So they helped me with the palm trees, one man gave thirty small trees and another gave twenty, and another gave fifteen, and another gave ten, i.e., each man gave according to what he had, until they had collected three hundred small trees for me. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) said to me, Go, O, Salman and dig the holes where they are to be planted. When you have finished, come to me and I will plant them with my own hand. So I dug the holes for them, and my companions helped me, then, when I finished, I came to him and told him. The Messenger of Allah (Peace and Blessings of Allah be upon him) came out with me and we started to bring the trees close and the Messenger of Allah (Peace and Blessings of Allah be upon him) planted them with his own hand. By Him in Whose Hand is the soul of Salman, not one single tree among them died. So I had paid off the trees but there still remained the money. A piece of gold the size of an egg was brought to the Messenger of Allah (Peace and Blessings of Allah be upon him) from one of his Campaigns. He said, what happened to the Persian who had a contract of manumission? I was summoned to him and he said, take this and pay off what you owe, O, Salman. I said, how could this pay off everything I owe, O, Messenger of Allah? He said, take it, and Allah will help you to pay off what you owe. So I took it and weighed it for them, and by Him in Whose Hand is the soul of Salman, it was forty uqiqyahs, so I paid them their dues and I was set free. I was present with the Messenger of Allah (Peace and Blessings of Allah be upon him) at the Battle of Al-Khandaq, and after that I did not miss any major event with him.”

The Story of ‘Amr Ibn Murrah Al-Juhani

At-Tabarani narrated on the authority of ‘Amr Ibn Murrah Al-Juhani (May Allah be pleased with him) that he said, “I set out to perform Hajj with a group of my people during the Jahiliyyah and I saw in a dream while I was in Makkah a brilliant light emanating from the Ka‘bah and reaching to Mount Yathrib and Ash‘ar Juhainah; and I heard a voice coming from the light and it was saying, 'Islam has appeared, the idols have been broken and the ties of kinship have been joined.' I awoke from the dream in a state of fear and I said to my people, 'By Allah, something is happening to this tribe from Quraish, ‘ and I informed them of what I had seen. Then, when we returned to our land, news came to me that a man called Ahmad had been sent and so I went to him and informed him of what I had seen and he said, 'O, ‘Amr Ibn Murrah! I am the Prophet who has been sent to all of the slaves, to call them to Islam and to order them to cease bloodshed, maintain the ties of kinship, worship Allah, reject idols, perform Hajj to the House (of Allah) and to fast the month of Ramadan from among the twelve months. If anyone accepts all this, he will attain Paradise, but if anyone rejects it, he will be recompensed with the Fire. So believe, O, ‘Amr, and Allah will protect you from the 'Awfulness of the Hellfire.' I said, 'I bear witness that none is worthy of worship except Allah, and that you are the Messenger of Allah. I believe in what you have brought pertaining to what is lawful and what is unlawful, even though many people may reject it.' Then I recited to him some poetic verses which I had composed when I heard of him. We had an idol and my father had been its custodian and so I had stood before it and broken it, then I went to the Prophet (Peace and Blessings of Allah be upon him) and recited to him,

I bear witness that Allah is true and that,

I am the first to abandon the stone idols,

And I rolled up my izar to migrate to you,

Traversing the desert, after crossing the flatlands,

To accompany the best of mankind in soul and lineage,

A Messenger to the kings of mankind, above the stars.

The Prophet (Peace and Blessings of Allah be upon him) said, 'Welcome to you, O, ‘Amr Ibn Murrah.' I said, 'O, Messenger of Allah! Send me to my people; haply, Allah may bless them through me, just as He has blessed me through you.' So he sent me to them and he said, 'it is incumbent upon you to be kind and speak the truth, and do not be uncivil or arrogant, and do not be envious.' Then he related that he went to his people and called them to that to which the Messenger of Allah (Peace and Blessings of Allah be upon him) had called him, and all of them embraced Islam, except one man from among them. He went with them in a delegation to the Messenger of Allah (Peace and Blessings of Allah be upon him), who welcomed them and greeted them warmly and he had a letter written for them, which stated, 'In the Name of Allah, the Most Beneficent, the Most Merciful: This is a missive from Allah, from the lips of His Messenger (Peace and Blessings of Allah be upon him). It is a truthful writing and true speech, in the hands of ‘Amr Ibn Murrah Al-Juhani, for Juhainah Ibn Zaid: Verily, to you belong the valleys and the flatlands, and the banks of the rivers and their beds. You may grow crops and drink their pure waters, on the understanding that you agree to Al-khums, to offer the five daily prayers, to remain obedient … and there is no charity incumbent upon those who have only sufficient provisions for themselves. Those Muslims present bear witness on our Prophet (Peace and Blessings of Allah be upon him) to the writing of Qais Ibn Shammas'.”

And Al-Hafiz Abu Nu‘aim narrated in Dala’il An-Nubuwwah on the authority of Abu Hurairah (May Allah be pleased with him) that he said, “The Prophet (Peace and Blessings of Allah be upon him) was asked, 'When was the Prophethood made incumbent on you?' He replied, 'Between the creation of Adam and the breathing of the spirit into him.' This is how it was narrated by At-Tirmidhi by way of Al-Waleed Ibn Muslim and he said, 'It is hasan-ghareeb from Abu Hurairah (May Allah be pleased with him) and we do not know it except from this source'.”

Carrying the same meaning is the Hadith narrated by Imam Ahmad on the authority of Al-‘Irbad Ibn Sariyah, who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) said, “Verily, I was with Allah the Seal of the Prophets when Adam was still only clay and I shall inform you of the start of that: It was the supplication of my father, Ibrahim, the glad tidings of ‘Eesa regarding me and the vision which my mother saw, as indeed did all of the mothers of the Prophets'.”

And Al-Hafiz Abu Nu‘aim narrated in Dala’il An-Nubuwwah on the authority of Abu Hurairah (May Allah be pleased with him), who reported from the Prophet (Peace and Blessings of Allah be upon him) that he said regarding the Saying of Allah, Most High: "And (remember) when We took from the Prophets their covenant." (Soorah Al-Ahzab 33:7), “I was the first of the Prophets in creation and the last of them to be sent.”

And it was reported on the authority of Abu Hurairah (May Allah be pleased with him) in the Hadith whose authenticity is agreed upon by Al-Bukhari and Muslim: “We who are the last shall be the first on the Day of Resurrection, except that every nation was given the Book before us and we were given it after them.”

And Allah, Most High, says, [And (remember) when Allah took the Covenant of the Prophets, saying, “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc.), and afterward there will come to you a Messenger (Muhammad) confirming what is with you; you must, then, believe in him and help him.” Allah said, “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said, “We agree.” He said, “Then bear witness; and I am with you among the witnesses (for this).” Then whoever turns away after this, they are the Fasiqoon (rebellious: those who turn away from obedience to Allah)." (Soorah Aal ‘Imran 3:81,82)

‘Ali Ibn Abi Talib (May Allah be pleased with him) and ‘Abdullah Ibn ‘Abbas (May Allah be pleased with him) said, “Allah did not send any Prophet except that He took from him a Covenant to the effect that if Muhammad (Peace and Blessings of Allah be upon him) was sent while he was alive, he would certainly

believe in him, and support him and He commanded him to accept the Covenant on behalf of his people, if he was sent while they were alive, that they would certainly believe in him and support him."

This is an allusion to, and an indication of the distinction bestowed on him and his superiority in all of the religions and in the words of all of the Prophets. It is also a notification to them and from them, that he will be sent as a Messenger at the end of time and that he is the noblest of the Messengers and the Seal of the Prophets. And Ibrahim, Al-Khaleel (Peace be upon him), explained his affair, revealed the information about him and his secret. He also disclosed details of his nobility and honor, his birth and his land, in his saying, when he had completed the construction of the House (of Allah): "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and AlHikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the Almighty, the Most Wise." (Soorah Al-Baqarah 2:129). So the first elucidation of the truth of his affair among the people of the Earth was on the lips of Ibrahim, Al-Khaleel, the noblest of the Prophets with Allah, after Muhammad – may the blessings and peace of Allah be upon them both and upon all of the Prophets. Due to this, Imam Ahmad narrated on the authority of Luqman Ibn 'Amir that he said, "I heard Abu Umamah (May Allah be pleased with him) say, I said, 'O, Prophet of Allah! What was the start of your Prophethood?' He said, 'I am the supplication of my father, Ibrahim and the glad tidings of 'Eesa, and my mother saw a vision in which a light was being emitted from her which illuminated the palaces of Ash-Sham'." Imam Ahmad was alone in narrating this, and none of the compilers of the six Sunan narrated it.

Allah, Most High, says, "Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Tawrah (Deut. xviii, 15) and the Injeel (John xiv, 16) – he commands them to do Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained), and forbids them from committing Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Tayyibat ([i.e. all good and lawful] as regards things, deeds, beliefs, persons, foods, etc.) and prohibits them as unlawful Al-Khaba'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant) and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad), honor him, help him and follow the light (the Qur'an) which has been sent down with him, it is they who will be successful." (Soorah Al-A'raf 7:157)

Imam Ahmad narrated on the authority of Abu Sakhr Al-'Uqaili that he said, "A Bedouin man said to me, 'I brought some trade goods to Al-Madinah and when I finished selling them, I said, I will certainly meet this man and hear what he has to say. He said, 'I encountered him in the company of Abu Bakr and 'Umar and they were walking, so I followed them until they came to a Jewish man who was reciting the Tawrah and consoling himself thereby for the death of a son of his, as the best and most handsome of young men.' On hearing this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'I implore you by Him Who revealed the Tawrah, do you find in this Book of yours a description of me and of my appearance?' He replied in the negative by shaking his head. But his (dead) son said, 'yes, by Him Who revealed the Tawrah, we find your description in our Book and of your appearance and I bear witness that none is worthy of worship except Allah and that you are the Messenger of Allah.' The Messenger of Allah (Peace and Blessings of Allah be upon him) said, 'Lift up your brother from this Jew.' Then he delegated some people to shroud his body and to pray over him." The isnad of this Hadith is good and it has supporting narrations in the Saheeh, on the authority of Anas Ibn Malik (May Allah be pleased with him).

And it is confirmed in the Saheeh that the Messenger of Allah (Peace and Blessings of Allah be upon him) passed by the place where the Jews studied their Scripture and he said, "O, company of Jews! Embrace Islam, for by Him in Whose Hand is my soul, you certainly find my description in your Book."

Imam Ahmad narrated on the authority of 'Ata' Ibn Yasar that he said, "I met 'Abdullah Ibn 'Amr Ibn Al'As and I said, 'Inform me about the descriptions of the Messenger of Allah (Peace and Blessings of Allah be upon him) in the Tawrah.' He replied, 'Certainly; by Allah, he is described in the Tawrah just as he is described in the Qur'an: O, Prophet! Verily, We have sent you as a witness, as a bringer of glad tidings, as a warner and as a sanctuary for the unlettered. You are My slave and My Messenger. I have named you

Al-Mutawakkil; He is without coarseness and he is not harsh, nor does he act boisterously in the market places, nor return evil for evil. Instead, he pardons and forgives. And Allah will not take him unto Him until they (the Muslims) straighten the crooked religion, so that they (its adherents) say, 'None is worthy of worship except Allah.' Allah will open up the eyes of the blind, the ears of the deaf and the hearts that are wrapped."

And the fact that he is mentioned in the books of the People of the Scripture is undeniable; this is proved by numerous Verses in the Qur'an, which we have discussed in the relevant place, all praise and thanks be to Allah. Such verses include the Words of Him, Most High: "Those to whom We gave the Scripture (i.e. the Tawrah and the Injeel, etc.) before it – they believe in it (the Qur'an). And when it is recited to them, they say, 'We believe in it. Verily, it is the Truth from our Lord. Indeed even before it, we have been from those who submit themselves to Allah in Islam as Muslims." (like 'Abdullah Ibn Salam and Salman AlFarisi, etc.) (Soorah Al-Qasas 28:52,53). And He, Most High, says, "Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad or the Ka'bah in Makkah) as they recognize their sons. But verily, a party of them conceals the truth while they know it – (i.e. the qualities of Muhammad, which are written in the Tawrah and the Injeel." (Soorah Al-Baqarah 2:146) And He, Most High, says, "Say (O, Muhammad, to them), 'Believe in it (the Qur'an) or do not believe (in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah Ibn Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration.' And they say, 'Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled'." (Soorah Al-Isra 17:107,108) That is, if our Lord has promised us that Muhammad will come and that he will bring a Message, then it will certainly happen without any doubt; glory be to the All-Powerful, Who is Able to do as He wills and Whom nothing can hinder. And He, Most High, says, regarding the Christians, "And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad, you see their eyes overflowing with tears because of the Truth they have recognized. They say, 'Our Lord! We believe; so write us down among the witnesses'." (Soorah Al-Ma'idah 5:83). And in the story of the Negus (of Abyssinia), Salman Al-Farisi, 'Abdullah Ibn Salam and others, as we shall see, there are several testimonies to this. All praise and thanks be to Allah, from Whom proceeds all Grace.

Regarding the Communications of the Jinns: Being the Words They Placed On the Lips of the Soothsayers and Which They Caused to Be Heard From Within the Idols

Al-Bukhari narrated on the authority of 'Abdullah Ibn 'Umar that he said, "I never heard 'Umar say about something, 'I believe it is like this, ' except that it turned out that he was right. Once, while 'Umar was sitting, a handsome man passed by him. 'Umar said, 'If I am not wrong, this person is still following the religion that he followed in the Jahiliyyah or he was their foreteller. Call the man to me.' When the man was called to him, he told him of his thought. The man said, 'I have never seen such a day on which a Muslim is faced with such an accusation.' 'Umar said, 'I am determined that you should tell me the truth.' He said, 'I was a foreteller in the Jahiliyyah.' Then 'Umar said, 'Tell me the most astonishing thing that your female jinni has told you.' He said, 'One day while I was in the market, she came to me scared and said,

Haven't you seen the jinn and their despair,

And they were overthrown after their defeat (and prevented from listening to the news of the heaven),

So that they (stopped going to the sky),

And kept following camel-riders (i.e. 'Arabs)?

'Umar said, 'He is right, ' and added, 'One day while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard a harsher voice than his. He was crying, 'O, you bold evildoer! A matter of success! An eloquent man is saying, 'None has the right to be worshipped except You (O, Allah).' On that, the people fled, but I said, 'I shall not go away till I know what is behind this.' Then the cry came again: 'O, you bold evildoer! A matter

of success! An eloquent man is saying, 'None has the right to be worshipped except Allah.' I then went away and a few days later it was said that a Prophet had appeared.” Al-Bukhari was alone in narrating this.

This man (with whom ‘Umar spoke) was Sawad Ibn Qarib Al-Azdi, or it was said, As-Sadusi, from the people of As-Sarat, from the mountains of Al-Balqa’. He met the Prophet, Peace and Blessings of Allah be upon him, and was treated with respect. Abu Hatim and Ibn Mandah said that Sa‘eed Ibn Jubair and Abu Ja‘afar Ibn ‘Ali narrated from him and Al-Bukhari said, “He is regarded as a Companion (having met the Prophet, Peace and Blessings of Allah be upon him).”

And Al-Khara’iti said, “It was reported on the authority of Al-‘Abbas Ibn Mirdas that he said that he saw a white ostrich ridden by a man in white garments, the color of milk and he said,

'O, ‘Abbas Ibn Mirdas! Do you not see that the heaven’s guardians have prevented the jinn from approaching it?

That war has gulped in its breath,

That the saddles have been placed on the horses,

That he who brought piety and fear of Allah has arrived,

On Monday/Tuesday night, the owner of the she-camel named Al-Qaswa?'

On hearing this, I returned in a state of fear, for what I had seen and heard had frightened me. On arriving home, I went to an idol named Ad-Dimar, which we used to worship, and to which we used to speak and I swept around it, then I stroked it and kissed it, but as I did so, a cry came from within it, saying (Al-Bahr ul-Kamil),

'Say to the all of the tribes of Sulaim that,

Ad-Dimar is dead and the people of the Mosque have triumphed,

Ad-Dimar is dead and it used to be worshipped,

Before prayer with Prophet Muhammad came,

Verily, he who has inherited Prophethood and guidance,

After the son of Maryam, is from Quraish and he is rightly-guided'

On hearing this, I departed in fear and went on until I came to my people and I told them the story of what I had seen and heard. Then I set out at the head of three hundred men of my tribe, Banu Harithah, and went to the Messenger of Allah, Peace and Blessings of Allah be upon him, who was in Madinah, and we entered the Mosque. When the Messenger of Allah, Peace and Blessings of Allah be upon him, saw me, he said to me, 'O, ‘Abbas! How did you come to embrace Islam?' So I told him the story and it pleased him, and I and my people embraced Islam.”

Al-Hafiz Abul Qasim Ibn ‘Asakir narrated in his Tareekh, in the biography Al-Harith Ibn Hani’ Ibn AlMudlij Ibn Al-Miqdad Ibn Zamil Ibn ‘Amr Al-‘Udhri, who reported on the authority of his father, who in turn reported on the authority of his grandfather, who likewise reported on the authority of his father, who reported on the authority of Zamil Ibn ‘Amr Al-‘Udhri that he said, “Banu ‘Udhrah had an idol which they called Hamam and they used to venerate it. It was with Banu Hind Ibn Haram Ibn Dinnah Ibn ‘Abd Ibn Katheer Ibn ‘Udhrah and its custodian was a man named Tariq. They used to remove their clothes in its presence; then, when the Messenger of Allah, Peace and Blessings of Allah be upon him, appeared, we heard a voice saying, 'O Banu Hind Ibn Haram! The Truth has prevailed and Islam has repelled idolatry.' He said, 'We were terrified when we heard this and we remained there for a number of days. Then we heard

a voice saying, 'O Tariq! O, Tariq! The truthful Prophet has been sent and he speaks Words of Revelation. A conqueror has conquered the land of Tihamah for the supporters of Islam, while those who turn away from it will have cause to regret. This is farewell from me until the Day of Resurrection.'

Zamil said, 'Then the idol fell on its face. So I saddled my camel and rode with some of my people until I reached the Prophet, Peace and Blessings of Allah be upon him, and when I met him, I recited these poetic verses to him (Al-Bahr At-Taweel):

'To you, Messenger of Allah, I composed it,

And I crossed valleys and sandy declivities,

In order to support the best of mankind,

And to make common cause with you,

And I bear witness that there is nothing except Allah,

To Whom I pledge allegiance as long as I live.'

He said, 'Then I embraced Islam and pledged my allegiance to him and we informed him of what we had heard, on which he said: 'That was the speech of the Jinn.' Then he said: 'O assembly of Arabs! I am the Messenger of Allah, sent to you and to all mankind. I call upon you to the worship of Allah, Alone, and to acknowledge that I am His Messenger and His Slave; to perform Hajj to the House (of Allah); to fast one of the twelve months (in a year), that is, Ramadan. Whoever accepts my call will have Paradise as his abode, while those who disobey me, the Fire will be his end.'

Zamil said, 'So we embraced Islam and he formed us into a brigade (in case of war) and wrote a document for us, the text of which was: In the Name of Allah, the Most Beneficent, the Most Merciful, from Muhammad, the Messenger of Allah, to Zamil Ibn ‘Amr and those who have embraced Islam with him only.

I have sent him to all of his people, so whoever embraces Islam, he is in the Party of Allah and His Messenger. But if anyone refuses, he will be granted safety for two months.

‘Ali Ibn Abi Talib and Muhammad Ibn Maslamah Al-Ansari bear witness to what I say'." Ibn ‘Asakir commented that this is extremely ghareeb.

Chapter on How the Revelation Began to Come to the Messenger of Allah And Mention of the First Thing Revealed to Him From the Qur'an

Al-Bukhari narrated on the authority of 'A'ishah, may Allah be pleased with her, that she said, "The commencement of the Divine Inspiration to Allah's Messenger, Peace and Blessings of Allah be upon him, was in the form of good dreams which came true like broad daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion to the Cave of Hira' where he used to worship (Allah, the Almighty, Alone) continuously for many days before his desire to see his family overcame him. He used to take food with him on the journey, for the stay and then would come back to (his wife) Khadeejah, may Allah be pleased with her, to take more food supplies, until suddenly the Truth descended upon him while he was in the Cave of Hira'.

The angel came to him and asked him to read. He replied: 'I do not know how to read.' The Prophet said: 'The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read and I replied: 'I am not a literate.' Thereupon he caught me again and pressed me a second time until I could not bear it anymore. He then released me and again asked me to read but again I replied: 'I am not a literate.'

Thereupon he caught me for the third time and pressed me; then he released me and said: 'Read in the Name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous who has taught (the writing) by the pen. He has taught man that which he know not'.' (Soorah Al-'Alaq 96:1-5)

Then the Messenger of Allah, Peace and Blessings of Allah be upon him, returned with the Inspiration and with his heart pounding. He went to Khadeejah Bint Khuwailid, may Allah be pleased with her, and said: 'Cover me! Cover me!' They covered him till his fear was over and after that he told her everything that had happened and said: "I fear that something may happen to me."

Khadeejah, may Allah be pleased with her, replied, 'Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, serve your guests generously, assist the weak, benefit those who have nothing and support people afflicted by calamity.' Khadeejah then took him to her cousin Waraqah Ibn Nawfal Ibn Asad Ibn 'Abdul-'Uzza, who, during the pre-Islamic period had become a Christian and used to write Hebrew. He would write from the Gospel in Hebrew as much as Allah, the Almighty, wished him to write. He was an old man and had lost his eyesight.

Khadeejah, may Allah be pleased with her, said to Waraqah, 'Listen to the story of your nephew, O my cousin!' Waraqah asked, 'O my nephew! What have you seen?' The Messenger of Allah, Peace and Blessings of Allah be upon him, described what he had seen. Waraqah said, 'This is the same one who keeps the secrets (the Angel Jibraeel, peace be upon him) whom Allah sent to Moosa. I wish I were young and I wish that I could live up to the time when your people will drive you out.' The Messenger of Allah, Peace and Blessings of Allah be upon him, asked: 'Will they drive me out?' Waraqah replied, 'Yes. All those who have brought something similar to what you brought were treated with disdain and hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly.'

Waraqah did not remain (alive); he died, and the Divine Inspiration also paused for a while; and the Prophet, Peace and Blessings of Allah be upon him, became so sad, as we have heard, that he intended several times to throw himself from the tops of high mountains, and every time he went up the top of a mountain in order to throw himself down, Jibraeel, may Allah be plead with him, would appear before him and say, 'O Muhammad! You are indeed the Messenger of Allah in truth, ' whereupon his heart would become quiet and he would calm down and return home. And whenever the period of the coming of the inspiration used to become long, he would do as before, but when he reached the top of a mountain, Jibraeel (Peace be upon him) would appear before him and say to him what he had said before."

The Mother of the Believers, ‘A’ishah, may Allah be pleased with her, said, 'The commencement of the Divine Inspiration to Allah’s Messenger, Peace and Blessings of Allah be upon him, was in the form of good dreams which came true like bright daylight'." This strengthens the narration related by Muhammad Ibn Ishaq Ibn Yasar on the authority of ‘Ubaid Ibn ‘Umar Al-Laithi, in which it was stated that the Prophet, Peace and Blessings of Allah be upon him, said: “Jibraeel came to me with a rug of silk brocade on which there was writing, while I was sleeping, and he said: “Read!” I asked: “What shall I read?” Then he pressed me until I felt that I was dying, then he released me.”

Mention of His Age at the Time When He Was Sent and the History of It

Imam Ahmad narrated on the authority of ‘Amir Ash-Sha‘bi that the Prophethood came on the Messenger of Allah, Peace and Blessings of Allah be upon him, when he was forty years old. For three years, Angel Israfeel (Peace be upon him) was entrusted with his Prophethood and he taught him words and things, but the Qur’an was not revealed. Then, after three years, Angel Jibraeel (Peace be upon him) was entrusted with his Prophethood and the Qur’an was revealed over a period of twenty years in Makkah and three years in Madinah. He died when he was sixty-three years old. This chain of narrators is authentic up to Ash-Sha‘bi. This necessitates that Israfeel (Peace be upon him) was entrusted with his Prophethood for three years after he reached the age of forty years and then Jibraeel (Peace be upon him) came to him.

Abu Shamah said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) used to witness miraculous things before the start of his Prophethood, including that which has been narrated in Saheeh Muslim, on the authority of Jabir Ibn Samurah, may Allah be pleased with him, who said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'I know a stone in Makkah which used to greet me with salutations of peace before I was sent as a Prophet; indeed, I know it now'.”

The Messenger of Allah (Peace be upon him) only liked seclusion and solitude from his people because of the clear error in which he saw them, i.e., the worship of idols and prostration to graven images. His love of solitude increased as the time approached when Allah, the Almighty, began sending down the Revelation to him – Peace and Blessings of Allah be upon him. Muhammad Ibn Ishaq reported on the authority of ‘Abdul Malik Ibn ‘Abdullah Ibn Abu Sufyan Ibn Al-‘Ala' Ibn Jariyah that he said, “It was preserved from one of the scholars that he said, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) used to make a sojourn to the Cave of Hira’ every year for a month, during which time he would devote himself to Allah, the Almighty. One of the practices of Quraish during the Jahiliyyah was that they used to feed any poor person who came to them and after finishing their hospitality, they would not enter their homes until they performed circumambulation of the Ka‘bah'." This is how it was narrated on the authority of Wahb Ibn Kaisan, who said that he heard ‘Ubaid Ibn ‘Umair telling ‘Abdullah Ibn AzZubair something like this. This proves that it was the custom of the worshippers from Quraish to remain in the vicinity of Hira’ for the purpose of worship, which is why Abu Talib said in his famous Qasidah (Ode) (Al-Bahr At-Taweel):

By Thawr and Him Who anchored Thabeer in its place,

And one who ascended to Hira’ and descended from it.

And the saying in the Hadith (in Saheeh Muslim): “Tahannuth is worship…” is an explanation of the meaning, but the literal meaning of Tahannuth is to reach the age of mental and physical maturity, according to As-Suhaili. But I have heard a few expressions in language which indicate that its meaning is to abandon sin and refrain from evildoing, while Tahajjud means to forsake Al-Hujood, i.e. sleep, in order to pray; and Tanajjus (to do something that removes one from a state of impurity) and Taqadhdhur (meaning to deem something impure or sinful). These meanings were cited by Abu Shamah. Ibn AlA‘rabi was asked about Tahannuth meaning worship and he said, “I do not know this; I only know it as being from the Hanifiyyah, the Religion of Ibrahim (Peace be upon him).” Ibn Hisham said, “The Arabs say 'At-Tahannuth' and 'At-Tahannuf'; they replace the letter Tha’ with the letter Fa’.”

As for the words: “…until the Truth came upon him suddenly, while he was in Hira’ Cave,” the meaning is that it came upon him unexpectedly, as Allah, Most High, says, "And you were not expecting that the Book

(this Qur’an) would be sent down to you, but it is a Mercy from your Lord." (Soorah Al-Qasas 28:86) The opening Verses of this Soorah: "Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idrees, peace be upon him), has taught man that which he knew not" – were the first Verses revealed to him, as we confirmed in the Tafseer. And we shall also show that they were revealed on a Monday, as it was confirmed thus in Saheeh Muslim, on the authority of Abu Qatadah, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) was asked about fasting on Mondays and he said: “That is the day on which I was born and the day on which the Qur’an was revealed to me.”

Imam Ahmad narrated on the authority of Wathilah Ibn Al-Asqa‘, may Allah be pleased with him, that the Messenger (Peace and Blessings of Allah be upon him) said: “The Scriptures of Ibrahim were revealed on the first night of Ramadan, the Tawrah was revealed on the sixth day of Ramadan, the Injeel was revealed on the thirteenth night of Ramadan and the Qur’an was revealed on the twenty-fourth day of Ramadan.”

As for the saying of Jibraeel, may Allah be pleased with him, “Read!” and the Prophet’s response: “I am not a literate,” the correct interpretation is that it is a negation, i.e., “I am not one of those who excel at reading.” Among those who favored this meaning were An-Nawawi and before him, Shaikh Abu Shamah. As for those who said that it is a question, it is unlikely, because the letter "Ba’ " used in the Verse is not added excepted in negative statements. The former interpretation is also supported by the narration of Abu Nu‘aim from the Hadith of Al-Mu‘tamir Ibn Sulaiman, who reported on the authority of his father that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him), who was in a state of fear and trembling, said: 'I have never read a book, I do not excel at it and I can neither read nor write.' Then Jibraeel seized him and pressed him hard, then released him and said to him, “Read!” And Muhammad (Peace and Blessings of Allah be upon him) said: “I do not see anything to read and I do not read or write.” It was also narrated as: (غطّ) as in the Saheehain.” And it was narrated as:غتّنّي ووقفدد)) i.e. “he throttled me.” – “until I was exhausted.” And he did this three times.

Abu Sulaiman Al-Khattabi said, “He only did this in order to test his patience, to improve his selfdiscipline and to train him to bear the burdens of Prophethood with which he had been entrusted. This is why he was afflicted with the feeling similar to that of a feverish person, i.e., shaking and sweating.

As for the words “then the Messenger of Allah (Peace and Blessings of Allah be upon him) returned with it (the Inspiration) to Khadeejah, may Allah be pleased with her, with his heart pounding,” in another version, it was stated: “his ‘Bawadir’,” which is the plural of ‘Badirah’. Abu ‘Ubaidah said, “the flesh between the shoulder and the neck.”

As for Khadeejah’s saying, “Never! By Allah, Allah will never disgrace you,” it was said that it means by causing him to be dishonored and it was also said that it means by causing him sorrow. And this was due to her knowledge of the fine attributes which Allah, the Almighty, had bestowed on him, and that anyone possessing such qualities would not be disgraced in the life of this world or in the Hereafter. And her saying, “…assist the weak,” means that he used to give those who were responsible for feeding and maintaining their families the wherewithal to carry out those responsibilities. “…benefit those who have nothing,” i.e., you hasten to do good deeds by giving to the poor and you gain the reward of it before others. And a poor person is called ‘Ma‘doom’ because his life is deficient and it is the same to him whether he lives or dies.

Al-Khattabi said, “The correct interpretation of: “…and you benefit those who have nothing” by clothing them or giving them money with which to purchase the necessities of life.” Shaikh Abul Hajjaj Al-Mizzi said that the meaning preferred by him regarding "Al-Ma‘doom" here is: the money that is given. That is, he gives the money to those who have none. As for anyone who claims that what is meant is: You benefit by giving the leftover money from your trade, or by giving a little of that which is valuable, he has gone far astray and attempted to explain a matter of which he has no knowledge, for such a person is not deserving of praise in most cases. This opinion was declared weak by Al-Qadi Iyad, An-Nawawi and others. And Allah knows best.

"You serve your guests generously," means: You are generous in the hospitality that you offer to them and you provide good accommodation for them. "…And support people afflicted by calamity." That is, when calamity strikes a person, causing him to lose something good, you help him in it and you stand by the one so afflicted until he finds the means to live.

Khadeejah, may Allah be pleased with her, then took him to her cousin Waraqah. He was an old man and had lost his eyesight. Khadeejah said to Waraqah, "Listen to the story of your nephew, O my cousin!" Waraqah asked, "O my nephew! What have you seen?" The Messenger of Allah (Peace and Blessings of Allah be upon him) described what he had seen. Waraqah said, "This is the same one who keeps the secrets (the Angel Jibraeel, peace be upon him) whom Allah sent to Moosa."

He did not mention 'Eesa (Peace be upon him), even though he came after Moosa (Peace be upon him), because the Law given to the former was a completion and a perfection of that given to the latter (may the blessings and peace of Allah be upon them both) and some of it was abrogated, according to the correct opinion of the scholars, as He, Most High, says,

"…and to make lawful to you part of what was forbidden to you." (Soorah Al 'Imran 3:50).

And this saying of Waraqah Ibn Nawfal is like the saying of the Jinn: They said, "O our people! Verily! We have heard a Book (this Qur'an) sent down after Moosa, confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam)." (Soorah Al-Ahqaf 46:30).

Then Waraqah said, "I wish I were young…" i.e., I wish that I was a young man today, firm of faith and possessing beneficial knowledge and able to perform righteous deeds. And his saying, "…and I wish that I could live up to the time when your people will drive you out..." – means so that I might depart with you and support you.

When he said this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: "Will they drive me out?" As-Suhaili said, "He only said this because leaving one's homeland is a great hardship for human beings. Waraqah then replied, "Yes. All those who brought something similar to what you have brought were treated with hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly." That is, I would support you to the utmost of my ability, always. Then 'A'ishah, may Allah be pleased with her, added, "But Waraqah, did not remain, but died." That is, he only lived for a few days after hearing this story, after which he died – may Allah have mercy on him and may He be pleased with him – for words such as those that emanated from him prove that he believed what he heard, had faith in the Revelation about which he was informed and had a righteous intention to support him in the future.

Imam Ahmad narrated on the authority of 'A'ishah, may Allah be pleased with her, that Khadeejah, may Allah be pleased with her, asked the Messenger of Allah (Peace and Blessings of Allah be upon him) about Waraqah and he said: "I saw him and he was wearing white garments; and I think that if he had been one of the inhabitants of the Fire, he would not have been wearing white garments."

Al-Hafiz Abu Bakr Al-Bazzar narrated on the authority of 'A'ishah, may Allah be pleased with her, that she said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) said, "Do not malign Waraqah, for I have seen one or two Gardens for him."

Ibn Ishaq said, "I was told by 'Abdul Malik Ibn 'Abdullah Ibn Abi Sufyan Ibn Al-'Ala' Ibn Jariyah AthThaqafi, who reported from one of the scholars, that when Allah, the Almighty, willed to honor the Messenger of Allah (Peace and Blessings of Allah be upon him) and to commence the Prophethood, whenever he went out to answer the call of nature, he would go far away, until the houses were hidden from his sight and he would proceed to the ravines of Makkah and the bottoms of its valleys and whenever he passed by a rock or a tree, it would say, "May Allah's peace be upon you, O Messenger of Allah!" The narrator said, "And he would look around him, to the right and to the left and behind him, but would see nothing but trees and rocks. He continued to see and hear for as long as Allah, the Almighty, willed, then

Jibraeel (Peace be upon him) came to him with the Revelation with which Allah, the Almighty, had honored him while he was in Hira', in the month of Ramadan."

Ibn Ishaq said, "I was told by Wahb Ibn Kaisan, the freed slave of the family of Az-Zubair: "I heard 'Abdullah Ibn Az-Zubair, may Allah be pleased with him, say to 'Ubaid Ibn 'Umair Ibn Qatadah AlLaithi, 'O 'Ubaid! Tell us show Prophethood began for the Messenger of Allah (Peace and Blessings of Allah be upon him) when Jibraeel (Peace be upon him) came to him.' He (Wahb) said, ' 'Ubaid said to 'Abdullah Ibn Az-Zubair and those people who were with him, while I was present, The Messenger of Allah (Peace and Blessings of Allah be upon him) used to remain in Hira' for one month of every year, performing Tahannuth and this was something held to be obligatory by Quraish in the Jahiliyyah. Tahannuth means to perform acts of devotion and piety and the Messenger of Allah (Peace and Blessings of Allah be upon him) used to spend that month every year in feeding the poor and needy who came to him. When he finished his sojourn in that month, the first thing that he would do was to go to the Ka'bah before entering his house and he would circumambulate it seven times or as many as Allah, the Almighty, willed. Then he would return to his house and he continued this practice until the year when Allah, the Almighty, willed to ennoble him by bestowing Prophethood on him.

That month was the month of Ramadan, when he set out for Hira', just as he did every year. His family was with him until the night when Allah, the Almighty, ennobled him with the Message and bestowed Mercy on the slaves through him. Jibraeel (Peace be upon him) came to him with the Commandment of Allah, the Almighty. The Messenger of Allah (Peace and Blessings of Allah be upon him) said:

"Jibraeel (Peace be upon him) came to me while I was sleeping, with a rug of silk brocade on which there was writing, and he said: 'Read!' I asked: 'What shall I read?' Then he pressed me until I felt that I was dying, then he released me. He said again: 'Read!' And I said: 'What shall I read?' Then he pressed me until I felt that I was dying, then he released me. He said again: 'Read!' I said: 'What shall I read?' I only said this because I feared that he would do the same thing to me again. Then he said: 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught the manurial which he know not'." (Soorah Al-'Alaq 96:1-5)."

He said: "So I recited it and then he desisted and left me and I got up from my bed and it was as if he had written something in my heart."

He added: "Then I departed and when I was halfway down the mountain, I heard a voice from the sky saying, 'O Muhammad! You are the Messenger of Allah and I am Jibraeel'."

The Prophet (Peace and Blessings of Allah be upon him) said: "I raised my head to the sky to look and I saw Jibraeel in the form of a man whose feet were on the horizon. He said: 'O Muhammad! You are the Messenger of Allah and I am Jibraeel.' I stopped and looked at him. His sight distracted my attention from what I had intended to do. I stood in my place transfixed. I tried to shift my eyes away from him, but he was in every direction I looked at. I stopped in my place without any movement until Khadeejah sent someone to look for me. He went down to Makkah and came back while I was standing in the same place. Jibraeel then departed and I went back home.

I found Khadeejah at home, so I sat very close to her. She said, 'O Abul-Qasim! Where have you been? I sent someone to look for you. He went to Makkah and returned to me.' I told her of what I had seen. She replied, 'Be of good cheer, O my cousin and be strong. For by Him in Whose Hand is my soul, I hope that you will be a Prophet for this nation'."

Then she stood up and went to Waraqah and informed him. Waraqah said, "By Him in Whose Hand is the soul of Waraqah, if you have told me the truth, O Khadeejah, he has received the same great Namoos who was sent to Moosa. He is the Prophet of this nation. Tell him to be strong."

She returned to him and told him of Waraqah’s words. When the Messenger of Allah (Peace and Blessings of Allah be upon him) finished his sojourn and had done what he always did: he began by circumambulating the Ka‘bah, where he was met by Waraqah, who was also circumambulating the Ka‘bah, and he said to him, “O my nephew! Inform me of what you saw and heard.” So the Prophet (Peace and Blessings of Allah be upon him) did so and he said, “By Him in Whose Hand is my soul, you are the Prophet of this nation and you have received the same great Namoos who was sent to Moosa. And they will certainly belie you, harm you, expel you and fight you. If I live to see that day, I would certainly help in Allah’s Cause to the utmost of my ability.” Then he lowered his head to him and kissed the crown of his head. Then the Messenger of Allah (Peace and Blessings of Allah be upon him) departed and returned to his house.”

Imam Muslim narrated in his Saheeh on the authority of Jabir Ibn Samurah, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “I know a rock in Makkah that used to give salutations of peace to me before I was sent (as a Messenger); I know it even now.”

Al-Bukhari said in the narration which we mentioned earlier, “…and the Divine Inspiration was also paused for a while; and the Prophet (Peace and Blessings of Allah be upon him) became so sad, as we have heard, that he intended several times to throw himself from the top of high mountains and every time he went up the top of a mountain in order to throw himself down, Jibraeel (Peace be upon him) would appear before him and say, “O Muhammad! You are indeed the Messenger of Allah in truth,” whereupon his heart would become quiet and he would calm down and return home. And whenever the period of the coming of the Inspiration used to become long, he would do as before, but when he reached the top of a mountain, Jibraeel (Peace be upon him) would appear before him and say to him what he had said before.”

And it was reported in the Saheehain on the authority of Jabir Ibn ‘Abdullah that he said, “I heard the Messenger of Allah (Peace and Blessings of Allah be upon him) describe the period of pause of the Divine Inspiration, and in his description he said: 'While I was walking I heard a voice from the sky. I looked up toward the sky, and behold! I saw the same angel who came to me in the Cave of Hira’, sitting on a chair between the sky and the Earth. I was so terrified by him that I fell down on the ground. Then I went to my wife and said: 'Wrap me in garments! Wrap me in garments!' They wrapped me, and then Allah revealed: 'O you (Muhammad), enveloped (in garments)! Arise and warn! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!' (Soorah Al-Muddaththir 74:1-5). After that, the Divine Inspiration started coming more frequently and regularly.”

So this was the first thing revealed from the Qur’an after the pause in Revelation, not the very first thing to be revealed from the Qur’an; that was: "Read! In the Name of your Lord, Who has created (all that exists) " (Soorah Al-‘Alaq 96:1). And it has been confirmed on the authority of Jabir, may Allah be pleased with him, that the first thing revealed was: "O you (Muhammad), enveloped (in garments)!" (Soorah Al-Muddaththir 74:1). And what is most befitting is to understand his words in the light of what we have said, because in the context of his words is that which indicates that when the angel came to him on the second occasion, he recognized him due to him being in the same form as when he saw him on the first occasion. And his saying: “…describing the period of pause of the Divine Inspiration,” is a proof that Inspiration had come to him before this Revelation.

It has been confirmed in the Saheehain – by Al-Bukhari, on the authority of ‘Ali Ibn Al-Mubarak and by Muslim and Al-Awza‘i, on the authority of Yahya Ibn Abi Katheer – that he said, “I asked Abu Salamah Ibn ‘Abdur Rahman what part of the Qur’an was revealed first, and he said, "O you (Muhammad), enveloped (in garments)!" (Soorah Al-Muddaththir 74:1).” I said, “What about: Read! In the Name of your Lord, Who has created (all that exists)" (Soorah Al-‘Alaq 96:1) He replied, “I asked Jabir Ibn ‘Abdullah, 'which part of the Qur’an was revealed first?' And he said, 'O you (Muhammad), enveloped (in garments)!' (Soorah Al-Muddaththir 74:1) I asked, what about: 'Read! In the Name of your Lord, Who has created (all that exists)'." (Soorah Al-‘Alaq 96:1) he said, 'The Messenger of Allah (Peace and Blessings of Allah be upon him) said: I stayed in Hira’ for one month and when my sojourn was completed, I came down and went into the heart of the valley. Somebody called me aloud. I looked in front of me, from behind me, on the right of my side and on my left, but I did not see anybody. I was again called and I looked about but saw nothing. I was called again and raised my head, and there he was, on a throne, in the air. He, i.e. Jibraeel

was sitting. I began to tremble on account of fear. I came to Khadeejah and said, wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and Glorious, sent down this: Then, O, you (Muhammad), enveloped (in garments)!) – up to His Words: And your garments purify) (Soorah Al-Muddaththir 74:1-4) was revealed.”

In another narration he said: “The angel who came to me in Hira’ was sitting on a throne between the heaven and the Earth and I was terrified of him.”

This is a clear proof that the angel had already come to him and brought down Revelation to him from Allah, the Almighty. And Allah knows best. Some claim that the first thing revealed to him after the pause in Revelation was: "By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O, Muhammad) has neither forsaken you nor hated you" (Soorah Ad-Duha 93:1-3) – up to the end of the Soorah. This was the opinion of Muhammad Ibn Ishaq.

Some say that this is why the Messenger of Allah (Peace and Blessings of Allah be upon him) made Takbeer at the beginning of it, due to his happiness and this is a very strange opinion that is rejected by the authentic narration of a Companion which we have already mentioned. This narration states that the first thing from the Qur’an to be revealed after the pause in Revelation was: "O, you (Muhammad), enveloped (in garments)! Arise and warn!" (Soorah Al-Muddaththir 74:1,2), but Soorah Ad-Duha was revealed after another pause, which lasted for a few nights, as confirmed in the Saheehain and other collections of Ahadeeth, on the authority of Al-Aswad Ibn Qais, who reported on the authority of Jundub Ibn ‘Abdullah Al-Bajali that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) fell ill and did not offer the prayers for one, two or three nights and a woman (the wife of Abu Lahab) came to him and said, “O, Muhammad! I do not see but that your devil has left you.” Then Allah, the Almighty, revealed: "By the forenoon (after sunrise); and by the night when it is still (or darkens); your Lord (O, Muhammad) has neither forsaken you nor hated you." (Soorah Ad-Duha 93:1-3)

In this way, the aim of sending of the Message to the people was achieved and before it began the Prophethood. Some say that the period of the pause was around two and a half years. And it would appear – and Allah knows best – that it was the period when Mika’el (Michael) was associated with him, as AshSha‘bi and others said. And this does not contradict the fact that Jibraeel brought to him first: "Read! In the Name of your Lord, Who has created (all that exists)." (Soorah Al-‘Alaq 96:1). Then Jibraeel became associated with him after the revelation of: "O, you (Muhammad), enveloped (in garments)! And your Lord (Allah) magnify! And your garments purify! And keep away from Ar-Rujz (the idols)!" (Soorah AlMuddaththir 74:1-5)

Then the Revelation increased in frequency after that and continued without interruption; and then the Messenger of Allah (Peace and Blessings of Allah be upon him) began to disseminate the Message in the most complete manner, exerting himself to the utmost in calling upon all of mankind – including his close kith and kin and those more distant from him, the slaves and freemen. All those of understanding and those of superior character believed, while all those who were stubborn oppressors continued to disobey him and oppose him. The first of the freemen to hasten to affirm his belief was Abu Bakr As-Siddiq. The first of the young boys was ‘Ali Ibn Abi Talib; the first of the women to embrace Islam was Khadeejah Bint Khuwailid, the wife of the Prophet (Peace and Blessings of Allah be upon him); and the first of the freed slaves to embrace Islam was his freed slave, Zaid Ibn Harithah Al-Kalbi – may Allah be pleased with all of them and may He please them. We have already spoken about the faith of Waraqah Ibn Nawfal because of the Revelation imparted to him; but he died during the pause in Revelation, may Allah be pleased with him.

Section Regarding the Prevention of the Jinn and the Repelling of the Shayatin (devils) from Eavesdropping When the Qur’an Was Revealed

It was from the Mercy of Allah, the Almighty, His Grace and His Kindness toward His creation that he screened them from the heavens, as He, Most High, says regarding them in His Words: “And we have sought to reach the heavens; but found it filled with stern guards and flaming fires. And, verily, we used to sit there in stations, to (steal) a hearing, but anyone who listens now will find a flaming fire waiting for him

in ambush. And we know not whether evil is intended for those on Earth, or whether their Lord intends for them a Right Path." (Soorah Al-Jinn 72:8-10).

And He, Most High, says, "And it is not the Shayatin (devils) who have brought it (this Qur'an) down. Neither would it suit them, nor can they (produce it). Verily, they have been removed far from hearing it." (Soorah Ash-Shu'ara' 26:110-112)

And Abu 'Awanah reported on the authority of 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) set out along with a group of his companions toward 'Ukaz Market. At that time something intervened between the devils and the news of the heavens, and flames were sent down upon them, so the devils returned. Their fellow devils said, 'What is wrong with you?' They said, 'Something has intervened between us and the news of the heavens, and fires (flames) have been shot at us.' Their fellow devils said, 'Nothing has intervened between you and the news of the heavens, but an important event has happened. Therefore, travel all over the world, East and West, and try to find out what has happened.' And so they set out and traveled all over the world, East and West, looking for that thing which had intervened between them and the news of the heavens.

Those of the devils who had set out toward Tihamah, went to the Messenger of Allah (Peace and Blessings of Allah be upon him) at Nakhlah (a place between Makkah and Ta'if) while he was on his way to 'Ukaz Market. (They encountered him) while he was offering the Fajr (Dawn) prayer with his Companions. When they heard the Holy Qur'an being recited (by the Messenger of Allah (Peace and Blessings of Allah be upon him)), they listened to it and said (to each other), 'This is the thing which has intervened between you and the news of the heavens.' Then they returned to their people and said, 'O our people! We have really heard a wonderful recital (the Qur'an). It gives guidance to the right, and we have believed therein. We shall not join in worship anybody with our Lord'." (Soorah Al-Jinn 72.1-2)

Then Allah, the Almighty, revealed to His Prophet (Soorah Al-Jinn): "Say (O, Muhammad), 'It has been revealed to me that a group (from three to ten in number) of Jinn listened (to this Qur'an)." (Soorah AlJinn 72:1). This was narrated in the Saheehain.

Abu Bakr Ibn Abi Shaibah reported on the authority of Sa'eed Ibn Jubair, who reported on the authority of 'Abdullah Ibn 'Abbas that he said, "Every tribe of the Jinn had listening posts and when any Revelation was sent down, the angels would hear a sound like a piece of iron striking a smooth stone." He added, "Whenever the angels heard it, they would fall down in prostration and they would not raise their heads until it had come down; then, when it had come down, they would say to one another, "What did your Lord say?" And if it was something pertaining to the heavens, they would say, "The truth; and He is the Most High, the Great." But if it was something pertaining to the Earth, whether regarding the unseen, or a death or something else concerning the Earth, they would speak about it and say, "It is such-andsuch." The Jinn would hear this and convey it to their clients (the soothsayers, fortunetellers, etc.).

But when the revelation was sent to Prophet Muhammad (Peace and Blessings of Allah be upon him), they were dispersed by having meteorites hurled at them. The first people to notice them were Thaqeef. An owner of sheep among them would go out to his sheep and each day he would sacrifice a sheep, while an owner of camels would sacrifice a camel each day. And the people hastened to spend their money. But some of them said to the others, "Do not do this, for either they are the stars by which people are guided or else something has happened." So they looked and saw that the stars by which they were guided were unchanged. Hence, they desisted, and Allah, the Almighty, turned away the Jinn; and then they heard the Qur'an. When they came to the Prophet (Peace and Blessings of Allah be upon him) and heard him reciting, they said, "Listen." Then the devils went to Iblees and informed him about it and he said, "This is an event which has occurred on Earth, so bring me some dust from every part of the Earth." They did so and when they brought him the earth of Tihamah, he said, "Here is where the event occurred."

Al-Baihaqi and Al-Hakim narrated on the authority of 'Abdullah Ibn 'Abbas that he said, "The lowest heaven was not guarded during the period between 'Eesa and Muhammad (may the blessings and peace of Allah be upon them both)." But it is likely that what is meant by those who rejected that, is that it was not

strictly guarded. And it must be understood in this way because of what has been confirmed in the Hadith on the authority of ‘Abdullah Ibn ‘Abbas, who said, “While the Messenger of Allah (Peace and Blessings of Allah be upon him) was sitting with some of his Companions, may Allah be pleased with them, a star (i.e., a meteorite) was hurled and it illuminated the sky, upon which he said: “What did you used to say when the like of this was hurled?” They said, “We used to say, 'Some great person has died, ‘ or, 'Some great person has been born.' He said: 'No, but'…” and he mentioned the Hadith, as we said earlier.

Section Regarding How the Revelation Came to the Messenger of Allah

It was reported on the authority of ‘A’ishah, may Allah be pleased with her, that Al-Harith Ibn Hisham asked the Messenger of Allah (Peace and Blessings of Allah be upon him), “O Messenger of Allah! How does the Revelation come to you?” He said: “Sometimes it is (revealed) like the ringing of a bell; this form of Inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says.” ‘A’ishah, may Allah be pleased with her, added, “Verily, I saw the Prophet (Peace and Blessings of Allah be upon him) being inspired Divinely on a very cold day and noticed the sweat dripping from his forehead (as the Inspiration ended).” This was narrated by Al-Bukhari and Muslim in the Saheehain from the Hadith of Malik.

And in Saheeh Muslim and other collections of Ahadeeth it was reported on the authority of Al-Hasan, who reported on the authority of Hittan Ibn ‘Abdullah Ar-Raqashi, who in turn reported on the authority of ‘Ubadah Ibn As-Samit, may Allah be pleased with them, that he said, “When Revelation came down to the Messenger of Allah (Peace and Blessings of Allah be upon him), it was burdensome to him and his face would take on a dark red expression.” And in another narration, “...his eyes became dark and we recognized that from him.”

And in the Saheehain is the Hadith of Zaid Ibn Thabit (May Allah be pleased with him), who said that when "Not equal are those of the Believers who sit (at home)" (Soorah An-Nisa’ 4:95) was revealed, Ibn Umm Maktoom (May Allah be pleased with him) complained of his blindness, following which "…except those who are disabled (by injury or are blind or lame, etc.) was revealed (Soorah An-Nisa’ 4:95) and, “the thigh of the Messenger of Allah (Peace and Blessings of Allah be upon him) was against my thigh and I was writing, but when the Revelation came down, his thigh almost broke my thigh.”

And in Saheeh Muslim, it was reported on the authority of Ya‘la Ibn Umayyah, may Allah be pleased with him, that he said, “ ‘Umar (May Allah be pleased with him) said to me, ‘Would it please you to see the Messenger of Allah (Peace and Blessings of Allah be upon him) when Revelation is descending on him'? Then he lifted a corner of the cloth and the Revelation was descending upon him at Al-Ji‘ranah; I saw that his face was red and he was snorting like a camel.”

And it was confirmed in the Saheehain in the Hadith of ‘A’ishah, may Allah be pleased with her, that Sawdah, may Allah be pleased with her, the wife of the Prophet, Peace and Blessings on Allah be upon him) went out to answer the call of nature after it was made obligatory (for all the Muslim women) to observe the veil. She was a large, overweight lady, and everybody who knew her before could recognize her. So ‘Umar Ibn Al-Khattab (May Allah be pleased with him) saw her and said, “O Sawdah! By Allah, you cannot hide yourself from us, so think of a way by which you should not be recognized on going out.” Sawdah, may Allah be pleased with her, returned while the Messenger of Allah (Peace and Blessings of Allah be upon him) was in my house taking his supper and a bone covered with meat was in his hand. She entered and said, “O, Messenger of Allah! I went out to answer the call of nature and ‘Umar said to me such-and-such.” Then Allah, the Almighty, inspired him (the Prophet) and when the state of Inspiration was over – and the bone was still in his hand, as he had not put in down – he said (to Sawdah, may Allah be pleased with her): “You (women) have been allowed to go out for your needs.” This proves that the Revelation did not cause him to completely lose his senses, because he was sitting and also, the bone did not fall from his hand – may Allah’s Blessings and Peace be upon him in perpetuity.

Imam Ahmad narrated on the authority of Asma' Bint Yazeed, may Allah be pleased with her, that she said, "I was holding the reins of Al-'Adba', the she-camel of the Messenger of Allah (Peace and Blessings of Allah be upon him) when the whole of Soorah Al-Ma'idah was revealed to him. Due to the burden of it on him, the upper leg of the she-camel was bruised."

It has also been confirmed in the Saheehain that the sending down of Soorah Al-Fat'h to the Messenger of Allah (Peace and Blessings of Allah be upon him) occurred when he was returning from Al-Hudaybiyyah, while he was on his riding beast and it came down to him little by little, according to the circumstances. And Allah (SWT) knows best.

Allah, Most High, says, "Move not your tongue concerning (the Qur'an, O, Muhammad) to make haste therewith. It is for Us to collect it and to give you (O, Muhammad) the ability to recite it (the Qur'an), And when We have recited it to you (O, Muhammad, through Jibraeel), then follow you its (the Qur'an's) recital. Then it is for Us (Allah) to make it clear to you." (Soorah Al-Qiyamah 75:16-19)

Then High above all be Allah, the True King, said: "And be not in haste (O, Muhammad) with the Qur'an before its revelation is completed to you, and say, 'My Lord! Increase me in knowledge'." (Soorah Ta Ha 20:114).

This was at the beginning, when the Messenger of Allah (Peace and Blessings of Allah be upon him) used to take great pains to memorize the Revelation brought to him by Jibraeel from Allah, the Almighty, the All-Powerful, by reciting it rapidly, in order to keep pace with the angel's recitation. So Allah, Most High, commanded him to listen to the angel until he had completed the Revelation. And He guaranteed for him that He would preserve it in his heart and make it easy for him to recite and convey (to others) and that He would make clear its meanings to him. This is why He, Most High, says, "And be not in haste (O, Muhammad) with the Qur'an before its revelation is completed to you, and say, 'My Lord! Increase me in knowledge'." (Soorah Ta Ha 20:114).

And He says, "Move not your tongue to make haste therewith. It is for Us to collect it" (Soorah AlQiyamah 75:16-17) means in your heart, "…and to give you (O, Muhammad) the ability to recite it (the Qur'an)" (Soorah Al-Qiyamah 75:17) means the angel recites it to you, that you may recite it, "…then follow you its (the Qur'an's) recital." (Soorah Al-Qiyamah 75:18). It means to listen to it and reflect on it. "Then it is for Us (Allah) to make it clear to you." (Soorah Al-Qiyamah 75:19). This is the same as His Saying: "…and say, "My Lord! Increase me in knowledge."(Soorah Ta Ha 20:114)

And in the Saheehain it was reported on the authority of 'Abdullah Ibn 'Abbas, may Allah be pleased with him, that he said, "The Messenger of Allah (Peace and Blessings of Allah be upon him) used to bear the Revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as the Messenger of Allah (Peace and Blessings of Allah be upon him) used to move his." Sa'eed moved his lips saying, "I am moving my lips, as I saw Ibn 'Abbas (May Allah be pleased with him) moving his." Ibn 'Abbas (May Allah be pleased with him) added, "So Allah, the Almighty, revealed, "Move not your tongue to make haste therewith. It is for Us to collect it and to give you (O, Muhammad) the ability to recite it (the Qur'an)." (Soorah AlQiyamah 75:16, 17) which means that Allah, the Almighty, will make him (the Prophet (Peace and Blessings of Allah be upon him)) remember the portion of the Qur'an which was revealed at that time by heart and recite it.

The Statement of Allah, the Almighty: "And when We have recited it to you (O, Muhammad, through Jibraeel), then follow you its..." (the Qur'an's) recital means listen to it and be silent. "Then it is for Us (Allah) to make it clear to you" (Soorah Al-Qiyamah 75:19) means "then it is (for Allah, the Almighty,) to make you recite it (and its meaning will be clear by itself through your tongue)." Whenever Jibraeel came, the Messenger of Allah (Peace and Blessings of Allah be upon him) used to lower his head to his chest and listen in silence to him and after his departure he would recite it just as Allah, the Almighty, the All-Powerful had promised him.

Ibn Ishaq said, “Then the Revelation to the Messenger of Allah (Peace and Blessings of Allah be upon him) continued and he believed in what came to him. He accepted it completely and he conveyed it to the slaves, regardless of whether it pleased them or displeased them; and Prophethood entails heavy burdens which none can bear and none can understand except those Messengers who are strong and determined, whom Allah, the Almighty, helps and to whom He grants success, because of what they encounter from their people and the rejection of the Message they bring from Allah, the Almighty, to which they are subjected. The Messenger of Allah (Peace and Blessings of Allah be upon him) continued to do what Allah, the Almighty, had commanded him to do, in spite of the opposition and harm he encountered from his people.”

Ibn Ishaq said, “Khadeejah Bint Khuwailid, may Allah be pleased with her, had faith and believed in what he brought from Allah, the Almighty, and she supported him in the propagation of the Religion. She was the first person to believe in Allah, the Almighty, and His Messenger (Peace and Blessings of Allah be upon him) and in the Message that he brought from Allah, the Almighty. In this way, Allah, the Almighty, made things easier for His Messenger (Peace and Blessings of Allah be upon him): whenever he heard something that he disliked from those who opposed him or they belied him, it would make him feel sad, and Allah, the Almighty, would grant him solace through her when he returned to her, for she would strengthen his resolve and lighten the burden for him by her belief in him, and her minimizing of the enmity and opposition shown to him by the people. May Allah be pleased with her.”

Ibn Ishaq said, “I was told by Hisham Ibn ‘Urwah, who reported on the authority of his father, who in turn reported on the authority of ‘Abdullah Ibn Ja‘afar Ibn Abi Talib that he said, “The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'I was commanded to give Khadeejah the glad tidings of a house made of pearl in which there is no noise or clamor and no fatigue'.” And this Hadith has been reported in the Saheehain. Ibn Hisham said, “Qasab (the word used in the Hadith) here means ‘hollowed-out pearl’.”

Section Regarding the First People to Embrace Islam, Then Mention of the Earliest Companions to Embrace Islam

Ibn Ishaq said, “Then ‘Ali Ibn Abi Talib (May Allah be pleased with him) came a day after that and found them both praying. On seeing them, ‘Ali (May Allah be pleased with him) said, 'O Muhammad! What is this?' He replied: 'It is the religion of Allah, which He Himself has chosen and with which He sent His Messengers. So I call you to Allah, Alone, Who has no partners and (I call upon you) to worship Him and to reject Al-Lat and Al-‘Uzza.' ‘Ali (May Allah be pleased with him) replied, 'This is something of which I had not heard before today, so I cannot judge in the matter until I have consulted Abu Talib with regard to it.' The Messenger of Allah (Peace and Blessings of Allah be upon him) disliked to divulge his secret to him before his affair was made known, so he said to him: 'O ‘Ali! If you will not embrace Islam, then be silent.' So ‘Ali stayed that night and then Allah, the Almighty, placed submission (i.e., Islam) in his heart, and in the morning, he came to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said, 'What do you propose that I do, O, Muhammad?' The Messenger of Allah (Peace and Blessings of Allah be upon him) said: 'Bear witness that none is worthy of worship except Allah, Alone, without partners, reject Al-Lat and Al-‘Uzza and absolve yourself of (belief in) the (false) partners.' ‘Ali (May Allah be pleased with him) did so and became a Muslim and he continued to come to him, though fearful of Abu Talib. He concealed his Islam and did not disclose it to anyone. Zaid Ibn Harithah (May Allah be pleased with him) also embraced Islam and they continued for about a month to conceal their Islam, with ‘Ali, may Allah be pleased with him, coming frequently to the Messenger of Allah (Peace and Blessings of Allah be upon him) during that time. Among the blessings that Allah, the Almighty, bestowed on ‘Ali was that he used to be in the abode of the Messenger of Allah (Peace and Blessings of Allah be upon him) before Islam.”

And it was reported on the authority of Muhammad Ibn Ishaq that ‘Afeef said, “I was a merchant and I arrived in Mina during the Hajj period. Al-‘Abbas Ibn ‘Abdil Muttalib, may Allah be pleased with him, was also a merchant and so I went to him to trade with him. While we were thus engaged, a man came out from a hair tent and stood and prayed toward the Ka‘bah. Then a woman came out and stood and prayed and a young boy came out and prayed with him. I said, “O ‘Abbas! What is this religion? We do not know what

this religion is.” Al-‘Abbas replied, “This is Muhammad Ibn ‘Abdullah (Peace and Blessings of Allah be upon him). He claims that Allah, the Almighty, has sent him and that the treasures of Kisra and Qaisar will be given to him. The woman is his wife, Khadeejah Bint Khuwailid, may Allah be pleased with her, and she has believed in him. This boy is his cousin, ‘Ali Ibn Abi Talib, who has also believed in him.” ‘Afeef said, “Would that I had embraced Islam on that day, in order that I might have been the second (man) to embrace Islam!” Ibrahim Ibn Sa‘d said in his version of the Hadith, which he narrated on the authority of Ibn Ishaq “…when a man came out of a hair tent near to him and he looked up to the heaven; and when he saw that the sun had passed its zenith, he prayed.” Then he mentioned that Khadeejah, may Allah be pleased with her, stood up to pray behind him.

Ibn Jareer said, “I was told by ‘Eesa Ibn Sawadah Ibn Abul- Ja‘d, that he was told by Muhammad Ibn AlMunkadir, Rabee‘ah Ibn Abu-‘Abdur Rahman and Abu Hazim Al-Kalbi, “‘Ali was the first to embrace Islam.” Al-Kalbi added, “He embraced Islam when he was nine years old.” And it was reported on the authority of Ibn Ishaq that he said, “The first male to have faith in the Messenger of Allah (Peace and Blessings of Allah be upon him), pray with him and believe him was ‘Ali Ibn Abi Talib, and that was when he was ten years old. He used to live in the house of the Messenger of Allah (Peace and Blessings of Allah be upon him) before Islam.”

Others said that the first person from this nation to embrace Islam was Abu Bakr As-Siddiq, may Allah be pleased with him. It is possible to reconcile these statements by saying that Khadeejah, may Allah be pleased with her, was the first woman to embrace Islam, according to the clear wording of the narrations. It was also said that she was the very first person, male or female, to embrace Islam. The first of the freed slaves to embrace Islam was Zaid Ibn Harithah and the first young boy to embrace Islam was ‘Ali Ibn Abi Talib, for he was a child, having not yet attained puberty, according to what is widely reported. These people were thus Ahl ul-Bait. The first of the freemen to embrace Islam was Abu Bakr As-Siddiq – and his Islam was more beneficial than that of those who had preceded him, for he was a leader among the people, an important man and one of the chiefs of Quraish; he was held in high esteem and was a wealthy man. He became a caller to Islam and he was greatly loved due to his spending of his wealth in obedience to Allah, the Almighty, and His Messenger (Peace and Blessings of Allah be upon him), as we shall see.

Ibn Ishaq said, “I was told by Muhammad Ibn ‘Abdur Rahman Ibn ‘Abdullah Ibn Al-Husain At-Tameemi that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “I did not call anyone to Islam except that he had some uncertainty and doubt – aside from Abu Bakr. He did not waver or hesitate when I told him about it (Islam).” This is what Ibn Ishaq reported, but it can neither be confirmed nor rejected. Ibn Ishaq and others mentioned that he was a companion of the Messenger of Allah (Peace and Blessings of Allah be upon him) prior to the start of his mission and that he knew how truthful and trustworthy he was and how fine and noble his character was. These attributes prevented him from being untruthful regarding people, so how could he be untruthful regarding Allah, the Almighty? For this reason, simply because of what was mentioned to him, he hastened to believe him and he did not hesitate or waver.

And it has been confirmed in Saheeh Al-Bukhari on the authority of Abu Ad-Darda’, may Allah be pleased with him, regarding a disagreement between Abu Bakr, may Allah be pleased with him, and ‘Umar, may Allah be pleased with him, that the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie, ‘ while Abu Bakr said, 'He has said the truth, ‘ and consoled me with himself and his money.” He then said twice: 'Will you not then give up harming my companion?' After that nobody harmed Abu Bakr, may Allah be pleased with him,.”

And in Saheeh Al-Bukhari it was reported on the authority of ‘Ammar Ibn Yasir, may Allah be pleased with him, that he said, “I saw the Messenger of Allah (Peace and Blessings of Allah be upon him) and there was none with him but five slaves, two women and Abu Bakr (i.e. those were the only converts to Islam then).”

And it is reported on the authority of ‘Abdullah Ibn Mas‘ood, may Allah be pleased with him, that he said, “The first to reveal that they had embraced Islam were seven: the Messenger of Allah (Peace and Blessings

of Allah be upon him), Abu Bakr, ‘Ammar, his mother, Sumayyah, Suhaib, Bilal and AlMiqdad. As for the Messenger of Allah (Peace and Blessings of Allah be upon him), Allah, the Almighty, protected him through his uncle, while as for Abu Bakr, Allah, the Almighty, protected him through his people. As for the rest of them, the pagans took them and forced them to wear iron jackets and made them lie under the sun, but there was not a single one of them but submitted to do what they wanted them to do, aside from Bilal, who refused. And so, they took him and gave him to the children who ran through the alleyways of Makkah with him, while he was saying, '(Allah is) One, One'.”

Abu Hanifah, may Allah have mercy upon him, reconciled these opinions by saying that the first person to embrace Islam from among the freemen was Abu Bakr; from among the women, it was Khadeejah; from among the freed slaves, it was Zaid Ibn Harithah; and from among the young boys, it was ‘Ali Ibn Abi Talib, may Allah be pleased with them all.

Muhammad Ibn Ishaq said, “When Abu Bakr, may Allah be pleased with him, embraced Islam and disclosed his Islam, he called upon the people to Allah, the Almighty, the All-Powerful. Abu Bakr, may Allah be pleased with him, was well-known to his people, approachable and loved by them. He knew more about the good and bad of Quraish than any other person. He was a merchant of high moral character and renowned for his kindness. His people used to come to him and discuss many things with him, because of his knowledge, his experience as a merchant and his sociable nature. He began by calling to Islam those among his people whom he trusted, who used to visit him and sit with him. Those who accepted Islam at his hands, according to what has been conveyed to me were: Az-Zubair Ibn Al‘Awwam, ‘Uthman Ibn ‘Affan, Talhah Ibn ‘Ubaidullah, Sa‘d Ibn Abi Waqqas and ‘Abdur-Rahman Ibn ‘Awf, may Allah be pleased with them all.

They hastened with Abu Bakr, may Allah be pleased with him, to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he explained Islam to them, reciting the Qur’an to them and informing them of the truth of Islam, upon which they believed. These eight individuals were the earliest converts to Islam, who believed the Messenger of Allah (Peace and Blessings of Allah be upon him) and believed in the Message he brought from Allah.”

The Messenger of Allah (Peace and Blessings of Allah be upon him) asked Allah, the Almighty, to guide either ‘Umar Ibn Al-Khattab, may Allah be pleased with him, or Abu Jahl Ibn Hisham to Islam. The Messenger of Allah (Peace and Blessings of Allah be upon him) supplicated Allah, the Almighty, on a Wednesday and ‘Umar, may Allah be pleased with him, embraced Islam on Thursday, on which the Prophet (Peace and Blessings of Allah be upon him) and Ahl ul-Bait openly and loudly recited, “Allahu Akbar (Allah is Greatest)!” It was said that their voices were heard in the heights of Makkah. Abul-Arqam – who was a blind disbeliever – came out and he was saying, “O Allah! Forgive Banu ‘Ubaid AlArqam, for they have disbelieved.” ‘Umar, may Allah be pleased with him, then got up and said, “O Messenger of Allah! Why do we conceal our religion, when we are following the Truth, while they practice their religion openly, and they are following that which is false?” The Prophet (Peace and Blessings of Allah be upon him) replied: “O ‘Umar! We are few, and you have seen what we have encountered.” ‘Umar, may Allah be pleased with him, said, “Then by Him Who sent you with the Truth, I will go to every meeting place where I sat when I was a disbeliever and I will proclaim my faith in them.”

Then he left and circumambulated the Ka‘bah, after which he visited Quraish, who were waiting for him, and Abu Jahl Ibn Hisham said, “So-and-so claims that you have abandoned your religion!” ‘Umar, may Allah be pleased with him, said, “Ash-hadu an-la ilaha ill-Allahu Wahdahu la Shareeka Lahu wa anna Muhammadan ‘Abduhu wa Rasooluhu (I bear witness that none is worthy of worship except Allah, Alone, without partners and that Muhammad is His Slave and His Messenger).” Upon hearing this, the pagans rushed upon him; in response, he pounced on ‘Utbah and poked his fingers in his eyes, causing him to scream. The people then stayed back and ‘Umar, may Allah be pleased with him, got up and departed and none dared to approach him.

He then visited all of the meeting places that he had formerly frequented as a disbeliever and informed them that he had embraced Islam. Then he went to the Prophet (Peace and Blessings of Allah be upon him) and

said, “May my mother and father be ransomed for you, I have not neglected a single meeting place in which I used to sit when I was a disbeliever; I have been to them all and proclaimed my Islam to them, without fear or hesitation.” Then the Messenger of Allah (Peace and Blessings of Allah be upon him) went out and ‘Umar and Hamzah Ibn ‘Abdul-Muttalib, may Allah be pleased with them both, walked in front of him until they reached the Holy House, where he performed Tawaf and then offered the Dhuhr (afternoon) prayer in safety. Then he went to the house known as Dar Al-Arqam accompanied by ‘Umar, may Allah be pleased with him,. After a while, ‘Umar departed and later, the Prophet (Peace and Blessings of Allah be upon him) departed alone.

It has been authentically reported that ‘Umar, may Allah be pleased with him, only embraced Islam after the Muhajiroon (emigrants) had departed for Abyssinia, which was in the sixth year after the start of the Prophetic Mission, as we shall show in the relevant place, if Allah wills. We have dealt in more detail with the story of how Abu Bakr and ‘Umar, may Allah be pleased with them, embraced Islam in the book dealing with their biographies and we have spoken at great length there on this topic, all praise and thanks be to Allah, the Almighty.

It has been confirmed in Saheeh Muslim on the authority of ‘Amr Ibn ‘Abasah As-Sulami, may Allah be pleased with him, that he said, “I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) at the start of his Prophetic Mission when he was in Makkah. The Messenger of Allah (Peace and Blessings of Allah be upon him) was at that time hiding as his people had made life hard for him. I adopted a friendly attitude (toward the Makkans and thus managed) to enter Makkah and go to him (the Prophet (Peace and Blessings of Allah be upon him)) and I said to him, "What are you?” He said: “I am a Prophet (of Allah).” I again said, “What is a Prophet?” He said: “A Messenger of Allah.” I said, “Has Allah, the Almighty, sent you?” He replied: “Yes.” I then asked him, “With what (Message) have you been sent?” He said: “That you worship Allah, Alone, without partners, that you break the idols and join ties of kinship.” I said, "This is a fine thing with which you have been sent! Who is with you in this (in these beliefs and practices)?” He said: “A free man and a slave. [He (the narrator) said, “He was referring to Abu Bakr and Bilal, may Allah be pleased with them both.]” ‘Amr then said, “You have seen me and I am one-fourth of Islam.” He said, “Then I embraced Islam and I said, 'I intend to follow you.' But he (Peace and Blessings of Allah be upon him) said: “No. You better go back to your people and when you are informed that I have departed, you may follow me.”

And in Saheeh Al-Bukhari, it was reported on the authority of Sa‘eed Ibn Al-Musayyib that he said, “I heard Sa‘d Ibn Abi Waqqas, may Allah be pleased with him, say, “No one embraced Islam on the day on which I embraced Islam and I remained for seven days, being one-third of the then extant Muslims.”

As for his saying: “No one embraced Islam on the day on which I embraced Islam…” it is easily understood. But it was also narrated that he said, “…except on the day on which I embraced Islam.” And this is dubious; for it would necessitate that no one embraced Islam before him. But it is well-known that As-Siddiq, ‘Ali, Khadeejah and Zaid Ibn Harithah, may Allah be pleased with them all, embraced Islam before him, according to the consensus of the scholars, who affirmed that no one embraced Islam before these four. Those scholars included: Ibn Al-Katheer and Abu Hanifah, may Allah have mercy upon them, determined that these four embraced Islam before any of their fellow tribesmen. And Allah knows best.

As for his saying, “…and I remained for seven days, being one third of the then extant Muslims,” it is also problematic; and I do not know how it may be explained, unless he was speaking according to his knowledge. And Allah knows best.

And Abu Dawood At-Taialisi narrated on the authority of ‘Abdullah (i.e. Ibn Mas‘ood, may Allah be pleased with him) that he said, “I was an adolescent boy and I used to tend sheep for ‘'Uqbah Ibn Abi Mu‘ait in Makkah. One day, the Messenger of Allah (Peace and Blessings of Allah be upon him) and Abu Bakr, may Allah be pleased with him, came to me, having fled from the pagans and he (or they) said, 'O boy! Do you have any milk that you can give us to drink?' I said, 'I am entrusted with the cattle and I cannot give you anything to drink.' He then asked, 'Then do you have a young ewe that has not yet been mated with a male?' I said, 'Yes.' Then I brought it to them and Abu Bakr, may Allah be pleased with him, hobbled it and

the Messenger of Allah (Peace and Blessings of Allah be upon him) took hold of its udder and supplicated Allah, the Almighty, upon which its udder became filled with milk. Then Abu Bakr, may Allah be pleased with him, came to him with a hollowed out rock and the Messenger of Allah (Peace and Blessings of Allah be upon him) milked the udder into it and then he and Abu Bakr drank from it. After that, they gave me to drink from it and then he said to the udder: 'Contract!' Upon which it contracted. Later, I went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and said to him, 'Teach me this fine speech (i.e. the Qur'an).' He said: 'You are a boy who has been taught.' And I took from his lips seventy Soorahs (Chapters) in which no one can contend with me."

Al-Baihaqi said, "It was reported on the authority of Muhammad Ibn 'Abdullah Ibn 'Amr Ibn 'Uthman that he said, "Khalid Ibn Sa'eed Ibn Al-'As embraced Islam in early stages, and he was the first of his brothers to do so. The start of his Islam was when he saw in a dream that he was being held at the edge of the Fire and he described its vastness in a manner about which Allah knows best. He saw in his dream that someone came to him and he was pushing him into it and he also saw the Messenger of Allah (Peace and Blessings of Allah be upon him) holding him by his hips in order to prevent him from falling into it. He awoke in a state of alarm from his sleep and said, 'I swear by Allah that this vision is true.' Then he met Abu Bakr, may Allah be pleased with him, and he related to him what he had seen. Abu Bakr, may Allah be pleased with him, said to him, 'I want that you should have the goodness of this Messenger of Allah (Peace and Blessings of Allah be upon him), so obey him; for you will follow him and enter Islam with him, and Islam will protect you from entering it (the Fire), while your father will fall into it.' So he met the Messenger of Allah (Peace and Blessings of Allah be upon him) while he was at Ajyad and said to him, 'O Messenger of Allah! O, Muhammad! To what do you call?' He said: 'I call you to (believe in) Allah, Alone, without partners and that Muhammad is His Slave and His Messenger, and to abandon the worship of stones that you practice – stones that do not hear, do not harm, do not see, do not benefit and are unaware of who worships them or does not worship them.' Khalid said, 'Then I bear witness that none is worthy of worship and that you are the Messenger of Allah.' May Allah be pleased with him.

The Messenger of Allah (Peace and Blessings of Allah be upon him) was pleased with his conversion to Islam. Khalid, may Allah be pleased with him, stayed away from home and his father came to know that he had embraced Islam; he sent someone to search for him and he brought him to him. His father rebuked him and beat him with a piece of wood that he held in his hand until he broke it on his head. He said, 'By Allah, I will starve you.' Khalid, may Allah be pleased with him, replied, 'Even if you prevent me from eating, Allah will give me what I need to live on.' Then he went to the Messenger of Allah (Peace and Blessings of Allah be upon him) and he treated him hospitably and he remained with him."

The Story of How Hamzah Ibn 'Abdul Muttalib, the Paternal Uncle of the Prophet, Embraced Islam

Yoonus Ibn Bukair narrated on the authority of Muhammad Ibn Ishaq that he said, "I was told by a man from among those who had embraced Islam – and he had a reliable memory – that Abu Jahl accosted the Messenger of Allah (Peace and Blessings of Allah be upon him) at As-Safa and he injured him, reviled him and maligned his religion. Hamzah Ibn 'Abdul Muttalib was informed of this and so he went to Abu Jahl and stood over his head, raised his bow and struck him with it, seriously wounding him. The men of Banu Makhzoom, one of the tribes of Quraish, got up and advanced on Hamzah, intending to help Abu Jahl against him. They said, 'We believe that you have apostatized, O, Hamzah!' Hamzah said, 'And who will prevent me, when it has become clear to me? I bear witness that he is the Messenger of Allah (Peace and Blessings of Allah be upon him) and that what he says is the Truth. And by Allah, I will not retract this, so prevent me, if you are truthful.' Abu Jahl said, 'Leave Abu 'Umarah, for by Allah, I did revile his nephew shamefully.' Once Hamzah had embraced Islam, the Quraish realizsed that the Messenger of Allah (Peace and Blessings of Allah be upon him) had grown stronger and they refrained from their persecution of him. Hamzah, may Allah be pleased with him, recited some poetic verses in regard to this incident."

The Story of How Abu Dharr Embraced Islam

Al-Bukhari narrated on the authority of ‘Abdullah Ibn ‘Abbas, may Allah be pleased with him, that he said, “When news of the sending of the Messenger of Allah (Peace and Blessings of Allah be upon him) was conveyed to Abu Dharr, may Allah be pleased with him, he said to his brother, “Ride to this valley and bring me the news of this man (i.e., the Prophet Peace and Blessings of Allah be upon him) who claims to be a Prophet receiving information from the heavens. Listen to him and then come to me.” His brother set out till he met the Prophet (Peace and Blessings of Allah be upon him) and listened to his speech and returned to Abu Dharr, may Allah be pleased with him, and said to him, “I have seen him exhorting people to virtues and his speech was not like poetry.” Abu Dharr, may Allah be pleased with him, said, “You have not satisfied me as to what I wanted.”

So he packed some provisions for the journey and filled a water skin full of water, then he set out till he reached Makkah, where he went to the Mosque looking for the Prophet (Peace and Blessings of Allah be upon him), whom he did not know and about whom he was unwilling to ask anyone. After a portion of the night had passed, ‘Ali, may Allah be pleased with him, saw him and realized that he was a stranger. Abu Dharr, may Allah be pleased with him, followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water skin and food and went to the Mosque. He spent that day without being observed by the Prophet (Peace and Blessings of Allah be upon him) till it was night, when he returned to his sleeping place.

‘Ali, may Allah be pleased with him, again passed by him and said, “Has not the man (i.e., Abu Dharr) recognized his dwelling place yet?” So, ‘Ali, may Allah be pleased with him, let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when ‘Ali, may Allah be pleased with him, had the same experience with him and Abu Dharr again stayed with him. ‘Ali, may Allah be pleased with him, then asked, “Will you not you tell me what has brought you here?” He replied, “If you give me a promise and a covenant that you will guide me, then I will tell you.” When ‘Ali, may Allah be pleased with him, had done so, Abu Dharr informed him (of his purpose). ‘Ali, may Allah be pleased with him, said, “It is the Truth, and he (i.e. Muhammad) is the Messenger of Allah (Peace and Blessings of Allah be upon him). So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to the water closet. But if I carry on walking, follow me till you enter the place that I will enter.” Abu Dharr agreed and followed ‘Ali, may Allah be pleased with him, till he entered the place of the Prophet (Peace and Blessings of Allah be upon him) and Abu Dharr entered with him. He then listened to the speech of the Prophet (Peace and Blessings of Allah be upon him) and embraced Islam on the spot. The Prophet (Peace and Blessings of Allah be upon him) said to him: “Go back to your people and inform them (of this religion) till you receive my (further) orders.” Abu Dharr, may Allah be pleased with him, said, “By Him in Whose Hand is my soul, I will proclaim my conversion to Islam publicly amongst them (i.e., the disbelievers).”

He went out till he reached the Mosque and announced as loudly as possible, “I testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah.” The people then got up and beat him till they knocked him down. Al-‘Abbas, may Allah be pleased with him, came and threw himself over him (to protect him), saying, “Woe to you! Don’t you know that he is from Ghifar and there is the route (road) to your merchants toward Ash-Sham (i.e., through the place where this tribe dwells)?” Thus he saved him from them. Abu Dharr, may Allah be pleased with him, did the same on the next day and the people beat him again and Al-‘Abbas, may Allah be pleased with him, threw himself over him (to save him as before).” This is the wording of Al-Bukhari, but the story of how he embraced Islam has also been described at length in Saheeh Muslim and in other sources.

The Story of How Dimad Embraced Islam

Imam Muslim narrated on the authority of ‘Abdullah Ibn ‘Abbas that he said, “Dimad arrived in Makkah – and he belonged to the tribe of Azd Shanoo‘ah and was skilled in exorcising Jinn from those who were possessed. He heard the foolish people of Makkah saying that Muhammad (Peace and Blessings of Allah

be upon him) was possessed. Upon this he said, “If 1 were to come across this man, Allah, the Almighty, might cure him at my hand.” He met him and said, “O, Muhammad, I can exorcise, and Allah, the Almighty, cures whomever He wills at my hand. Do you desire (this)?” Upon this, the Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Praise be to Allah, we praise Him, ask His Help; and he whom Allah guides aright there is none to lead him astray, and he who is led astray there is none to guide him, and I bear witness to the fact that none is worthy of worship but Allah, He is One, having no partner with Him, and that Muhammad is His Servant and Messenger.”

After this, he (Dimad) said, “Repeat these words of yours before me,” and the Messenger of Allah (Peace and Blessings of Allah be upon him) repeated them to him three times; and he said, “I have heard the words of soothsayers and the words of magicians, and the words of poets, but I have never heard such words as yours, and they reach the depths (of the ocean of eloquence); bring forth your hand so that I should take an oath of fealty to you on Islam.” So he took an oath of allegiance to him.

The Messenger of Allah (Peace and Blessings of Allah be upon him) said: “Is it (this allegiance of yours) on behalf of your people too?” He said, “It is on behalf of my people too.” The Messenger of Allah (Peace and Blessings of Allah be upon him) sent an expedition and the flying column passed by his people. The leader of the flying column said to the detachment, “Did you find anything from these people?” One of the people said, “I found a utensil for water.” Upon this he (the commander) said, “Return it, for he is one of the people of Dimad.”

Ibn Ishaq related the names of the earliest of the Companions, may Allah be pleased with them, to embrace Islam, saying, “Then Abu ‘Ubaidah, Abu Salmah Al-Arqam Ibn Abil Arqam, ‘Uthman Ibn Madh‘oon, ‘Ubaidah Ibn Al-Harith, Sa‘eed Ibn Zaid and his wife, Fatimah Bint Al-Khattab, Asma’ Bint Abu Bakr, ‘A’ishah Bint Abu Bakr, who was still young, Qudamah Ibn Maz‘oon, ‘Abdullah Ibn Maz‘oon, Khabbab Ibn Al-Aratt, embraced Islam, ‘Umair Ibn Abi Waqqas, ‘Abdullah Ibn Mas‘ood, Mas‘ood Ibn Al-Qari, Saleet Ibn ‘Amr, ‘Ayyash Ibn Abi Rabee‘ah and his wife, Asma’ Bint Salamah Ibn Makhramah At-Taimi, Khunais Ibn Hudhafah, ‘Amir Ibn Rabee‘ah, ‘Abdullah Ibn Jahsh, Abu Ahmad Ibn Jahsh, Ja‘afar Ibn Abu Talib and his wife, Asma’ Bint ‘Umais, Hatib Ibn Al-Harith, his wife, Fatimah Bint Al-Mujallal and his brother, Hattab Ibn Al-Harith and his wife, Fukaihah Bint Yasar, Ma‘mar Ibn Al-Harith Ibn Ma‘mar Al-Jumahi, As-Sa’ib Ibn ‘Uthman Ibn Maz‘oon, Al-Muttalib Ibn Azhar Ibn ‘Abd ‘Awf and his wife, Ramlah Bint Abu ‘Awf Ibn Subairah Ibn Su‘aid Ibn Sa‘d Ibn Sahm, An-Nahham, whose name was Nu‘aim Ibn ‘Abdullah Ibn Aseed, ‘Amir Ibn Fuhairah, the freed slave of Abu Bakr, Khalid Ibn Sa‘eed, Umainah Bint Khalaf Ibn As‘ad Ibn ‘Amir Ibn Bayadah from Khuza‘ah, Hatib Ibn ‘Amr Ibn ‘Abd Shams, Abu Hudhaifah Ibn ‘Utbah Ibn Rabee‘ah, Waqid Ibn ‘Abdullah Ibn ‘Abd Manaf Ibn ‘Areen Ibn Tha‘labah At-Tameemi, the ally of Banu ‘Adiyy, Khalid Ibn Al-Bukair, ‘Amir Ibn AlBukair, ‘Aqil Ibn Al-Bukair (his name was Ghafil [unmindful] and so the Messenger of Allah (Peace and Blessings of Allah be upon him) named him ‘Aqil [discerning]), Iyas Ibn Al-Bukair Ibn ‘Abd Yaleel Ibn Nashib Ibn Ghiyarah Ibn Sa‘d Ibn Laith (they were the allies of Banu ‘Adiyy Ibn Ka‘b), ‘Ammar Ibn Yasir and Suhaib Ibn Sinan. Then the people entered Islam in groups, from among the men and women, until the religion of Islam became widespread in Makkah and widely discussed.

Ibn Ishaq said, “Then three years after the start of his Prophethood, Allah, the Almighty, commanded His Messenger (Peace and Blessings of Allah be upon him) to preach the message of Islam openly and to patiently bear the harm inflicted on him by the pagans.” He added, “When the Companions, may Allah be pleased with them, prayed, they would go to the ravines and offer their prayers in secret, hidden from their people. One day, while Sa‘d Ibn Abi Waqqas, may Allah be pleased with him, was praying with some others in the ravines of Makkah, some of the pagans came upon them and rebuked and denounced what they were doing, until eventually, they fought with them and Sa‘d, may Allah be pleased with him, struck one of the pagans with the jawbone of a camel and fractured his skull. This was the first blood spilt (by the Muslims) in Islam."

The command of Allah (SWT) to His Messenger (peace and blessing of Allah be upon him) regarding the conveyance of the message privately and publicly and His command to him to exercise patience, perseverance and to turn away from the ignorant lying adversaries after establishing the proofs against them

and the sending of the greatest Messenger to them as well as a reminder of what he and his Companions confronted of enmity.

Allah (SWT) says: “And warn your tribe (O, Muhammad) of near kindred. And be kind and humble to the believers who follow you. Then if they disobey you, say: 'I am innocent of what you do.' And put your trust in the Almighty, the Most Merciful, Who sees you (O, Muhammad) when you stand up (alone at night for Tahajjud prayers). And your movements among those who fall in prostration (along with you to Allah in the five compulsory congregational prayers), verily, He only He, is the All-Hearer, the AllKnower.” (Ash-Shu‘ara' 26:214-220)

Allah, Most High, also says: “And verily, this (the Qur’an) is indeed a Reminder for you (O, Muhammad) and your people (Quraish people, or your followers), and you will be questioned (about it).” (Az-Zukhruf 43:44)

Allah (SWT) says: “Verily, He Who has given you (O, Muhammad) the Qur’an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma‘ad (place of return, either to Makkah or to Paradise after your death, etc.).” (Al-Qasas 28:85)

It means that the One Who ordained and enjoined you the conveyance of the message will return you to Home of the Hereafter, which is the Ma‘ad, and then He will ask you regarding it (i.e. the conveyance of the message).

Allah, Most High, says: “Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.” (Al-A‘raf 7:6)

Verses and Ahadeeth regarding this issue are considerable. We have explored the issue in our book of AtTafseer and therein we extensively discussed it while explaining the statement of Allah in Soorat AshShu‘ara’:

“And warn your tribe (O, Muhammad) of near kindred.” (Ash-Shu‘ara’ 26:214)

And we cited copious Ahadeeth on that. From the Ahadeeth we cited is what is related by Imam Ahmad: From Ibn ‘Abbas who said: “When the Verse: “And warn your tribe (O, Muhammad) of near kindred” was revealed, the Prophet, peace and blessings of Allah be upon him, came to the Hill of Safa, climbed it and then called out: “Ya Sabahahu!” The people gathered up to him. Those who could not come sent messengers to find out what has happened. Allah’s Messenger, peace and blessings of Allah be upon him, then addressed them thus:

“O Banu Abdul-Muttalib! O Banu Fihr! O Banu Ka‘b! What would you say if I told you that there is a band of horsemen in the valley wanting to attack you, would you believe me?” They all replied in the affirmative so he said to them: “Well, I am warning you of an imminent severe punishment!” Abu Lahab, (an uncle of the Prophet), Allah’s curse be on him, retorted: “May you be miserable for the rest of the day! Is this why you called us?!”

Then Allah revealed: “Perish the two hands of Abu Lahab, and perish he!” (Al-Masad 111:1)

A similar narration is reported from the Hadith of Al-A’mash.

Imam Ahmad also related from Abu Hurairah that: “When the Verse: 'And warn your tribe (O Muhammad) of near kindred' was revealed, the Messenger of Allah, peace and blessings of Allah be upon him, called all of the tribe of Quraish and addressed them thus:

“O, assembly of the Quraish! save yourself from the Fire! O, assembly of Banu Ka‘b! save yourself from the Fire! O, assembly of Banu Hashim! save yourself from the Fire! O, assembly of Banu AbdulMuttalib! save yourself from the Fire! O, Fatimah, daughter of Muhammad, save yourself from the Fire! For by Allah, I will not avail you in any way before Allah but you have ties of kinship which I wish to uphold.”

‘A’ishah, may Allah be pleased with her, said: “When the Verse: 'And warn your tribe (O, Muhammad) of near kindred' was revealed, Allah’s Messenger (peace and blessings of Allah be upon him) rose and said: ‘O, Fatimah Bint Muhammad! O, Safiyyah Bint Abdul-Muttalib! O, Banu Abdul-Muttalib! I cannot avail you in the presence of Allah (if you disobey Him). So, ask whatever you wish from my property.”

The purpose was so that the Prophet, peace and blessings of Allah be upon him, could persist in calling to Allah night and day, privately and publicly without being distracted or deterred by obstacles; without being dissuaded or hindered by any hindrance. He would approach the people at their private and public assemblies; at their ceremonies and festivals and at points of Hajj rites. He kept calling those whom he met, both freeborn and slaves; weak and strong, rich and poor. In his perception, all of the creatures were equal in that regard. They transgressed against him and those who dared to follow him from among the weak echelon of the society. Severe torment came from the powerful aristocratic polytheists of Quraish, both in the form of statements and actions. The most severe of them (in opposition) was his uncle Abu Lahab whose real name was Abdul-‘Uzza Ibn Abdul-Muttalib and his wife, Umm Jameel ‘Arwa Bint Harb Ibn Umayyah, Abu Sufyan’s sister.

Conversely however, his uncle, Abu Talib, differed considerably from Abu Lahab in the treatment of the Prophet, peace and blessings of Allah be upon him. Allah’s Messenger, peace and blessings of Allah be upon him, was the most beloved to him. Naturally, he would be compassionate and nice to him. He would stave off harm and protect him. He opposed his people in that regard even though he was upon their religion and their ways. Allah filled his heart with the love of the Prophet, peace and blessings of Allah be upon him, which was derived from natural feelings rather from Shari‘ah obligation. His persistence on the religion of his people is from the wisdom of Allah. If Abu Talib had accepted Islam he would not have enjoyed such position of distinction and high opinion. They would not have held him in awe and high esteem. Rather, they would have transgressed against him and extended their evil hands and tongues to harm him.

“And your Lord creates whatsoever He wills and chooses." (Al-Qasas 28:68)

Allah has divided His creatures into different kinds and species. These are two polytheist uncles – Abu Talib and Abu Lahab, yet, on the Day of Resurrection, one will be in shoal of Fire while the other will be in its lowest depth. Allah has revealed a chapter thereof in His Book about Abu Lahab, which is recited on mimbars (pulpits) and read in sermons and speeches saying:

“He will be burned in a Fire of blazing flames! And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet, or use to slander him).” (Al-Masad 111:3, 4)

Imam Ahmad related from Rabee‘ah Ibn ‘Ibad of Banu Ad-Deel who was a polytheist but later accepted Islam. He said: “During the period of Jahiliyyah, I saw Allah’s Messenger, peace and blessings of Allah be upon him, in the market of Dhul-Majaz saying: “O people! Say la ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful” while the people were gathered before him. Standing behind him was a clean-shaved man with squinted eye and with pony-tail hair who kept trailing him everywhere he went while retorting: “He is a childish liar.” I inquired from the people about his identity and they identified him as his uncle Abu Lahab.

As for Abu Talib, he was essentially affectionate and sympathetic by his nature as shall be gleaned from his actions, clemency and resoluteness in defending Allah’s Messenger, peace and blessings of Allah be upon him, and his Companions, may Allah be pleased with them.

‘Aqeel Ibn Abi Talib said: “The Quraish approached Abu Talib and said to him: ‘Your nephew has harmed our assemblies and places of worship, warn him to desist!’ Abu Talib said: 'O 'Aqeel! Go and bring me Muhammad.' So I set off to search for him and I found him at Kabs (or he said: Hafsh). So I brought him under extreme heat of the midday. When he arrived at their presence, Abu Talib said to him: ‘This group of your uncles has alleged that you are disturbing them at their assemblies and places of worship, so desist from disturbing them.’ Allah’s Messenger (peace and blessing of Allah be upon him) lifted his gaze to the

sky and said: 'Do you see this sun?' They replied in the affirmative, so he said: 'I am not more able than you to abandon (this mission) even if upon the threat of a fireband.' Abu Talib said: 'My nephew has never lied before, so return!'

Ya'qoob Ibn Utbah Ibn Mugheerah Ibn Al-Akhnas narrated that he was informed that when the Quraish told Abu Talib their grievance, he sent for Allah's Messenger (peace and blessing of Allah be upon him) and said to him: "My nephew, your people have approached me with such-and-such complaints, so please spare me and yourself (from their trouble) do not place on me what neither me nor you is able to bear. Desist from such of your statements which are detestable to them."

The Prophet, peace and blessings of Allah be upon him, thought that his uncle had changed his mind, withdrawn his protection from him and was helpless to defend him. So he said: "O Uncle! By Allah, if they put the sun in my right hand and the moon in my left so that I might give up this matter until Allah causes it to prevail or I die in its quest. I shall never do so." Allah's Messenger, peace and blessings of Allah be upon him, then wept and then turned to leave. When he saw the turn of event, Abu Talib called him: "My nephew!" When the Messenger of Allah, peace and blessings of Allah be upon him, came back, he said: "Go and continue in your affair and say whatever you wish. By Allah, I shall never hand you over in return for anything."

Ibn Ishaq said: "In that regard, Abu Talib recited this poem: (from a long rendition)

By Allah, they will never reach you with all their numbers

Until I am buried and sealed in the earth

Continue in your matter and no drawback shall reach you

A good news let that be for you and a comfort of your eyes

You invited me and I know you were only an adviser

You have spoken well and you have for a long time been trustworthy

You have presented a religion which I have known to be

One of the best religions ever practiced by mankind

But for reproach and my fear of blame

You would have found me manifestly tolerant to that

Imam Ahmad also related that Ibn 'Abbas said: Abu Jahl said, "If I see Muhammad praying at the Ka'bah, I will trample on his neck." When the Prophet, peace and blessings of Allah be upon him, heard of that, he said, "If he does so, the angels will snatch him away."

Ibn 'Abbas also reported that Abu Jahl once passed by the Prophet, peace and blessings of Allah be upon him, while he was praying, so he said: ''Have I not forbidden you from praying, O, Muhammad? You well know that there is no man who has a greater number of supporters than me." The Prophet, peace and blessings of Allah be upon him, reprimanded him. Jibraeel then came down with a revelation: "Then, let him call upon his council (of helpers), We will call the guards of Hell (to deal with him)!" (Soorah Al'Alaq 96:17-18) By Allah, if he had called his supporters, he would have been held by severe punishment from the angels.

Ibn 'Abbas also narrated that Abu Jahl said: "If I see Muhammad praying at the Ka'bah, I will tread on his neck." The Prophet, peace and blessings of Allah be upon him, said, "If he does so, the angels will snatch him away."

Ibn Jareer related from Abu Hurairah that Abu Jahl asked (the people) whether they had seen Muhammad placed his face on the ground (in prayer) in their presence. They all responded, “Yes.” So he said: “By AlLat and Al-‘Uzza if I see him pray, I will trample on his neck and I will daub his face with dust.” He came to the Prophet, peace and blessings of Allah be upon him, while he was engaged in prayer, with the intention of trampling on his neck, (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: ‘‘What is the matter with you?'' He said: ‘‘There is between me and him a ditch of fire and terror and wings.'' Thereupon, Allah’s Messenger, peace and blessings of Allah be upon him, said: “If he were to come near me, the angels would have torn him to pieces.” Then Allah, the Exalted and Glorious, revealed this Verse. (The narrator) said: I do not know whether it is the Hadith transmitted by Abu Hurairah or not: “Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient.” (Soorah Al-‘Alaq 96:6, 7) to the end of the Soorah.

Imam Ahmad also related that ‘Abdullah said: “I never saw Allah’s Messenger curse the Quraish except one day. He was engaged in prayer while a band of the ruffians from the Quraish was sitting in a gathering. Nearby was an intestine of a slaughtered camel. Some of them said: “Who would bring this intestine and place it on his back (while in prostration)?” ‘Uqbah Ibn Abi Mu’ait said: “I will do it.” So he took the intestine and dropped it on the back of Allah’s Messenger, peace and blessings of Allah be upon him. The Prophet, peace and blessings of Allah be upon him, remained in prostration until Fatimah came and removed them from his back.

The Prophet, peace and blessings of Allah be upon him, said: “O, Allah take revenge on this company of the Quraish. ‘O, Allah! Take revenge on ‘Utba Ibn Rabee‘ah, Shaibah Ibn Rabee‘ah, Abu Jahl Ibn Hisham, ‘Uqbah Ibn Abi Mu’ait, Al-Waleed Ibn ‘Utbah, Ubayy Ibn Khalaf or Umayyah Ibn Khalaf.” (The sub-narrator Shu‘bah, is not sure of the last name.) ‘Abdullah added, “I saw all of them killed on the battle field on the day of Badr and they were dragged and thrown into the Qaleeb (a well) at Badr except Ubayy Ibn Khalaf or Umayyah Ibn Khalaf for he was a fat man and he had been dismembered.” AlBukhari and Muslim have also related it from various chains.

The Story of Al-Irashi and the Quraish’s Attempt at Harming the Prophet

Narrated Muhammad Ibn Ishaq that Abdul Malik Ibn Abi Sufyan Ath-Thaqafi narrated to us that a man from Irash arrived in Makkah with his camel. Abu Jahl Ibn Hisham bought the camel from him and refused to pay its price. The man went away until he came across an assembly of Quraish. Meanwhile, the Prophet, peace and blessing of Allah be upon him, was sitting at a section of the Mosque. The man called out: “O, Quraish, is there any man who could aid me against Abul-Hakam Ibn Hisham for I am a stranger and a wayfarer and he has usurped my rights?”

The attendees of the assembly said to him: “Do you see that man?” hoping to make jest of Allah’s Messenger, peace and blessings of Allah be upon him, since they knew the enmity existing between him and Abu Jahl. “Go to him, he will aid you against him.” They said. The man from Irash went toward the Messenger of Allah and narrated his ordeal to him. The Prophet, peace and blessings of Allah be upon him, rose in his aid. When they saw the Prophet, peace and blessing of Allah be upon him, stood, they sent one of them to follow him. They said: “Follow him so that we may see what he intends to do.” The Prophet, peace and blessings of Allah be upon him, then left for Abu Jahl’s residence. He knocked at his door. “Who is there?” Abu Jahl asked. “This is Muhammad, come out!” the Messenger of Allah, peace and blessings of Allah be upon him, said.

Abu Jahl came out without any bloodshot face (of anger). The Prophet, peace and blessings of Allah be upon him, said: “Give this man his right.” Astonishingly, Abu Jahl said, “Right away while you are still present I will give him what belongs to him.” So he went in and restored the man’s right. The Messenger of Allah, peace and blessings of Allah be upon him, went back and said to the Irashi, “here is your right.” The Irashi went away and came upon the initial gathering of men and said: “May Allah reward him, I have received my right.”

Soon afterward, the man whom they had sent with him (and had witnessed the incident) arrived. "Woe betide you, what did you witness?" "One of the most astonishing things," the man began. "He did nothing other than knock at his door and he came out and he said to him, 'Give this man his right' and he said, 'Right away while you are still present, I will give him what belongs to him.' He then went in and brought to him his right."

Shortly thereafter, Abu Jahl himself came to the gathering and they asked him: "Woe be to you! Whatever happened to you?! We never saw anything like what you did (today)." Abu Jahl replied, "Woe betide you all! There was nothing other than that he knocked at my door and when I heard his voice I was filled with fright. Then I came out to see that above his head was a ferocious looking bull camel with fiery shoulders and canines the type of which I have never seen before. By Allah, if I had refused, it would have devoured me up."

Al-Bukhari related: 'Urwah Ibn Az-Zubair reported: "I asked Ibn 'Amr Ibn Al-'Aas, 'Inform me of the worst thing which the pagans did to the Prophet.' He said, 'While the Prophet was praying in the Hijr of the Ka'bah 'Uqba Ibn Abi Mu'ait came and put his garment around the Prophet's neck and throttled him violently. Abu Bakr came and held him by his shoulder and pushed him away from the Prophet, peace and blessings of Allah be upon him, and said, "Would you kill a man because he says: My Lord is Allah, and he has come to you with clear signs (proofs) from your Lord?" (Soorah Al-Ghafir 40:28)

Imam Ahmad also related from Anas who narrated that Allah's Messenger, peace and blessings of Allah be upon him, said: "I was harmed for the sake of Allah in a manner never experienced by any man. And I was intimidated in an unprecedented manner. I witnessed thirty days and nights without any food except what can be contained in Bilal's armpit (due to its meagerness)."

Muhammad Ibn Ishaq said that Abu Talib, the uncle of the Allah's Messenger, peace and blessings of Allah be upon him, was compassionate to him. He stood in his defense and staved off any harm from him. Allah's Messenger, peace and blessings of Allah be upon him, proceeded upon the command of Allah elucidating His religion undaunted. When the Quraish saw that Allah's Messenger, peace and blessings of Allah be upon him, will not cease in the least from what they found loathsome in his division of their ranks and castigation of their gods; they also realized that his uncle, Abu Talib had become sympathetic to and protective of him and has tenaciously refused them all access to (harm) him, so a group of the noblemen of Quraish approached Abu Talib. (They were), 'Utbah and Shaibah, the two sons of Rabee'ah Ibn Abd Shams Ibn Abd Manaf Ibn Qusayy, Abu Sufyan Sakhra Ibn Harb Ibn Umayyah Ibn Abd Shams, Abul-Bakhtari whose actual name was Al-'Aas Ibn Hisham Ibn Al-Harith Ibn Asad Ibn Abdul-Uzza Ibn Qusayy, Al-Aswad Ibn Al-Muttalib Ibn Asad Ibn Abdul- Uzza, Abu Jahl whose real name was Amr Ibn Hisham Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom, Al-Waleed Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Umar Ibn Makhzoom Ibn Yaqzah Ibn Murrah Ibn Ka'b Ibn Luwayy, Nubaih and Munabbih, the two sons of Al-Hajjaj Ibn Amir Ibn Hudhaifah Ibn Su'aid Ibn Sahm Ibn Amr Ibn Husais Ibn Ka'b Ibn Luwayy, 'Al-Aas Ibn Wa'il Ibn Su'aid Ibn Sahm.

Ibn Ishaq narrated further: "All or many of them went to Abu Talib and said: 'O Aba Talib, your nephew has blasphemed our gods and criticized our religion. He has belittled our ideals and accused our ancestors of having gone astray. Either you restrain him from us or let us deal with him. You are one of us, for you disagree with his views.' Abu Talib spoke nicely to them and rejected their proposal in a gentle manner. So they went away.

Allah's Messenger, peace and blessings of Allah be upon him, continued with his da'wah elucidating the religion of Allah and inviting people to it. Soon, relations between him and the Quraish reached low ebb such that he became the theme of their talks and plots. Once again they went to Abu Talib and said: "O Abu Talib, we respect you because of your age and nobility among us. We had requested you to restrain your nephew but you declined. By Allah, we shall not be tolerant of this abuse of our ancestors, desecration of our customs and blasphemy of our gods. So either you restrain him from us or we shall fight you both over the matter until one side perishes in that course." Thereafter, they left. Abu Talib became extremely worried

by the thoughts of separation and enmity from his people yet he did not also feel comfortable at handing over Allah's Messenger, peace and blessings of Allah be upon him, to them.

Ibn Ishaq continued: Ya'qoob Ibn Al-Mugheerah Ibn Al-Akhnas narrated to me that he was informed that when the Quraish said these words to Abu Talib, he sent a message to Allah's Messenger, peace and blessings of Allah be upon him, saying: "O my nephew! Your people have approached me saying suchand-such (narrating what they said to him). Look after yourself and me and do not burden me with what I am unable to bear." Allah's Messenger, peace and blessing of Allah be upon him, thought that his uncle had changed his mind, withdrawn his protection from him and was helpless to defend him. So he said: "O uncle, by Allah, if they put the sun in my right hand and the moon in my left so that I might give up this matter until Allah causes it to prevail or I die in the process, I shall not give it up."

Allah's Messenger, peace and blessings of Allah be upon him, wept and soon got up. However, when he turned to leave his uncle called him and said: "Go my nephew and say whatever you wish, I shall never hand you over for anything."

Heightened Persecution of Weak Muslims

Ibn Ishaq said: Then the Quraish became poised to persecute those belonging to their own clans from the Companions of Allah's Messenger. They pounced upon them, torturing and extremely trying them with a view to making them recant their religion. Allah, however, prevented them from doing any harm to Allah's Messenger, peace and blessings of Allah be upon him, with the presence of his uncle, Abu Talib. Abu Talib had stood his ground when he saw what the Quraish had done regarding Banu Hashim and Banu Abdul-Muttalib. So he invited them (Banu Hashim and Banu Abdul-Muttalib) to join him in defending Allah's Messenger, peace and blessings of Allah be upon him. All of them responded positively to his call with the exception of Abu Lahab, the enemy of Allah (SWT).

From the objections of the polytheists against the Messenger of Allah, peace and blessings of Allah be upon him, and their harshness to him is their questioning and requests for different signs and extraordinary occurrences emanating from their obstinacy rather than genuine quest for guidance and right consciousness. Consequently, many of their requests and desires were not acceded to owing to the knowledge of Allah that if they had witnessed what they wanted still they would have persisted in their blind inordinateness. And that they would have continued to wallow in their vain gloriousness and waver in their misguidance.

Allah (SWT) says: "And they swear their strongest oaths by Allah, that if there came to them a sign, they would surely believe therein. Say: 'Signs are but with Allah and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?' And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allah willed, but most of them behave ignorantly." (Soorah Al-An'am 6:109-111)

Allah, Most High, also says: "Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe. Even if every sign should come to them, - until they see the painful torment." (Soorah Yoonus 10:96,97)

Allah, the Almighty, says: "And nothing stops Us from sending the Ayat (proofs, evidences and Signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction)." (Soorah Al-Isra 17:59)

Allah (SWT) says: "And they say: 'We shall not believe in you (O, Muhammad), until you cause a spring to gush forth from the earth for us; Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly; Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face; Or you have a house of adorable materials (like

silver and pure gold, etc.), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read.' Say (O, Muhammad): 'Glorified (and Exalted) be my Lord (Allah) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger'?" (Soorah Al-Isra 17:90-93)

Imam Ahmad related from Ibn 'Abbas who narrated that the people of Makkah asked the Messenger of Allah, peace and blessings of Allah be upon him, to turn Mount Safa into gold and to obliterate a mountain so that they might cultivate in its place. It was said to him: "if you wish, be patient with them and if you wish you bring them what they request but if they disbelieve thereafter, they will be destroyed as nations before them were destroyed." Allah's Messenger responded: "Rather, I will be patient with them."

Thus, Allah, Most High, revealed: "And nothing stops Us from sending the Ayat but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction)." (Soorah Al-Isra 17:59)

Imam Ahmad also related from Ibn 'Abbas who said: "The Quraish once said to the Prophet, peace and blessings of Allah be upon him: 'pray to your Lord, on our behalf, to turn Mount Safa into gold so that we may believe in you.' Allah's Messenger, peace and blessings of Allah be upon him, asked, 'Will you really do that?!'. 'Yes, ' they responded. The Prophet supplicated and Jibraeel came to him and said: 'Your Lord is sending His greetings and He is saying to you: If you wish, Mount Safa will be turned into gold for them overnight but whoever amongst them disbelieves thereafter I will punish him with a punishment the severity of which I have not meted out to anyone else before. Or if you wish I open for them the door of mercy and repentance.' Allah's Messenger, peace and blessings of Allah be upon him, responded, 'rather, I prefer mercy and repentance,."

Imam Ahmad and At-Tirmidhi also related from Abu Umamah from the Prophet, peace and blessings of Allah be upon him, that he said: "My Lord offered to turn the valley of Makkah into gold for me and I declined saying: 'No! My Lord, rather, let me be satisfied one day and go hungry the other (or something similar to that) such that when I go hungry, I supplicate (to You) and remember You and when I am filled, I thank You and demonstrate gratitude to You'."

Muhammad Ibn Ishaq related from Ibn Abbas that: "The Quraish sent An-Nadr Ibn Al-Harith and 'Uqbah Ibn Abu Mu'ait to the high priests of the Jews in Madinah charging them both with the following instruction: 'Ask them about Muhammad, describe to them his attributes and narrate to them some of what he says, for they are the people who first received revelation and they also possess knowledge that is not found with us regarding the prophets.'

Both of them set out until they arrived at Madinah and they asked the high priests of the Jews about Allah's Messenger, peace and blessings of Allah be upon him, describing to them his affair and some of what he says. They said: "You are the custodian of the Tawrah, we have come to you to inform us regarding one of us (who claims propethood)." The Jewish priests responded to their request saying: "Ask him about issues we will recommend shortly, if he answers them correctly, then he is truly a Prophet that has been sent, otherwise he is a man deserving to be killed. Ask him regarding the affairs of the youths of the earlier generation for there is a strange story about them.

Ask him about the story of the man who went round the East and the West of the Earth, and finally, ask him about the soul. If he informs you of all their answers correctly then he is a Prophet, so follow him. If he is unable to answer you correctly then he is a man deserving to be killed. So you may act in a manner you deem fit.

So, Nadr and 'Uqbah returned to Makkah and met with the Quraish. They both said: "O Quraish, we have come to you with a criterion between you and Muhammad. The Jewish high priests have instructed us to ask him a couple of questions." They mentioned the questions and gleefully they sent for Allah's Messenger, peace and blessing of Allah be upon him. When he arrived, they presented the questions of the

Jewish priests to him. Allah's Messenger, peace and blessing of Allah be upon him, said: "I shall inform you of the answers to the questions tomorrow" forgetting to say insha'Allah (if Allah wishes).

They departed and Allah's Messenger, peace and blessings of Allah be upon him, waited for fifteen nights without receiving revelation regarding the questions and Jibraeel did not come until the people of Makkah began to taunt him. They said: "Muhammad promised to respond to our queries tomorrow and we have witnessed the fifteenth night without him telling us anything about what we asked him." While it lasted, Allah's Messenger, peace and blessings of Allah be upon him, also was extremely grieved over the suspense and extremely disturbed by what the people of Makkah began to say. Thereafter, Jibraeel, peace be on him, came to him bearing from Allah, the revelation of Soorah Al-Kahf containing a subtle reproach, a dispelling of his worry and answers to the questions put to him regarding the affairs of the youths and the man who traversed (between the East and West). Allah, Most High, also says regarding the question of the nature of human soul:

"And they ask you (O, Muhammad) concerning the Rooh (the Spirit); Say: 'The Rooh: it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." (Al-Isra 17: 85) We have spoken about all of that at length in the Tafseer. Whoever wishes may refer to it.

Allah also revealed: "Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?" (Al-Kahf 18:9) Then Allah began to elaborate on their story and then He interrupted it with a lesson for the Prophet, peace and blessings of Allah be upon him, on the saying of insha'Allah in His words: "And never say of anything, 'I shall do such-and-such thing tomorrow. Except (with the saying), If Allah will!' And remember your Lord when you forget and say: It may be that my Lord guides me unto a nearer way of truth than this'." (Al-Kahf 18: 23, 24)

Then Allah (SWT) mentions the story of Moosa with an addendum of the story of Al-Khidr and then that of Dhul-Qarnain. Allah says: "And they ask you about Dhul-Qarnain. Say: 'I shall recite to you something of his story'." (Al-Kahf 18: 83) Then He elaborates on his issue and narrates his story.

Allah (SWT) says in the Soorah Subhan (Al-Isra): "And they ask you (O Muhammad) concerning the Rooh (the Spirit); Say: 'The Rooh: it is one of the things, the knowledge of which is only with my Lord'." (Al-Isra 17: 85) that is, it is one of the most enigmatic creatures of Allah and one of His Signs. Allah merely said to it: "Be" and it was. Man does not have total comprehension of all that Allah has created and inquest into its reality (i.e. the soul) will be extremely difficult juxtaposed against the Power and Wisdom of Allah. Thus, Allah, Most High, says: "And of knowledge, you (mankind) have been given only a little." (Al-Isra' 17: 85)

It is recorded in the Saheehain that the Jews asked these questions from the Messenger of Allah, peace and blessing of Allah be upon him, of Allah at Madinah and he recited this Verse to them. It is either that the Verse was revealed twice or that the Prophet, peace and blessings of Allah be upon him, merely recalled it as a fitting answer to their questions though it had been previously revealed.

The opinion that: It was revealed at Madinah and that the Verse of istithna' (the saying of insha'Allah) belongs to the Soorah of Subhan is, however, debatable. And Allah (SWT) knows best.

Ibn Ishaq said: Then they turned in enmity to those who accepted Islam and followed the Messenger of Allah, peace and blessings of Allah be upon him, from among his Companions. Each clan pounced on the Muslims belonging to their clan. They would incarcerate and torture them with beatings, hunger and thirst as well as with the burning sand of the hot Makkan desert. They tortured the weak ones amongst them so that that they may recant their faith. There were some who were broken by the severity of the torture and there were others who were hardened until eventually, Allah (SWT) saved them.

Bilal was a freed slave of Abu Bakr, may Allah be pleased with him. Some members of Banu Jumah had some slaves and Bilal Ibn Rabah was one of them. His mother's name was Hamamah. Bilal was a sincere believer with a pure soul. Umayyah Ibn Khalaf used to bring him out in the excruciating heat and he would order that a heavy stone be placed on his chest and he would say: "we will not cease doing this until you either die or disbelieve in Muhammad and worship Al-Lat and Al-Uzza." Inspite of the nervewrecking pain Bilal would repeat: "Ahad! Ahad!!" (One, One).

Ibn Ishaq then mentioned the passing by of Abu Bakr, may Allah be pleased with him, while Bilal, may Allah be pleased with him, was being tortured and he offered to buy him from Umayyah with another black slave of his. Then Abu Bakr, may Allah be pleased with him, freed Bilal and gave him succor from the punishment. Ibn Ishaq also mentioned others whom he purchased among male and female slaves who had accepted Islam. Among them were Bilal, Amir Ibn Fuhairah, Umm Ubais and Zinneerah, the one who lost her sight but Allah restored it for her. May Allah be pleased with them all. The list also includes Nahdiyyah and her daughter who were purchased from the Banu Abdud-Dar. Her mistress sent them to grind flour for her. He once overheard her saying: "By Allah, I will never free you both." Then Abu Bakr, may Allah be pleased with him, said "withdraw your oath, O Umm Fulan." She said: "Withdraw it? You spoiled them so you free them." "How much is their freedom worth?" Abu Bakr, may Allah be pleased with him, asked and she answered: "such-and-such amount of money." Abu Bakr, may Allah be pleased with him, said: "I have bought and freed them both. Return her flour to her." They both said: "Shouldn't we finish with the grinding first and then return it to her?" "That is your choice." Abu Bakr replied. Abu Bakr, may Allah be pleased with him, also bought a slave girl of Banu Mu'ammal from Banu Adiyy' whom 'Umar used to beat for her acceptance of Islam.

Ibn Ishaq also related: Abu Quhafah once said to his son, Abu Bakr: ''I see that you prefer to buy the freedom of weak slaves but wouldn't it be better if you bought strong men instead, who would assist and defend you?" Abu Bakr responded: "My father, this is what I prefer." He related that the following Verses were revealed about him and what his father told him:

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna, We will make smooth for him the path of ease (goodness)." (Soorah Al-Lail 92: 5-7) till the end of the chapter.

Ibn Ishaq said: Banu Makhzoom used to bring 'Ammar Ibn Yasir along with his father and mother in the scorching heat and theirs was an entire household of Islam. They would be tortured with the searing sand of Makkan desert. Allah's Messenger, peace and blessing of Allah be upon him, would pass by and he would say to them: "Be patient, O family of Yasir, your rendezvous is in Paradise."

Imam Ahmad said that Wakee' informed me from Sufyan from Mansoor from Mujahid who said: "The first martyr ever recorded in Islam was the martyrdom of Umm 'Ammar, Sumayyah, may Allah be pleased with her. Abu Jahl stabbed her with a spear in her private parts." This report is mursal.

Ibn Ishaq said that Hakeem Ibn Jubair related to me from Sa'eed Ibn Jubair who said: "I once asked Ibn 'Abbas: 'Were the polytheists so much severe in their torture of the Companions of Allah's Messenger to such an extent that they would be excused if they recanted from their faith?' He responded: 'Yes, by Allah! One of them would be tortured with deprivation of food and water to an extent that he would not be able to sit up due to the severity of the torment meted to him until he acceded to their demand. They would say to him: Do you accept Al-Lat and Al-Uzza instead of Allah?' and he would reply in affirmation as a ransom from their severe torture'."

It is regarding something like this that Allah revealed: "Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment." (Soorah An-Nahl 16:106)

This sort of people is excused because of what they have experienced of indignity and extreme suffering. Allah (SWT) informed us of that with His Wisdom and Power.

Imam Ahmad also related that Khabbab Ibn Al-Aratt said: “During the pre-Islamic period, I was a blacksmith and Al-‘Aas Ibn Wa’il owed me a debt.” So Khabbab went to him to demand the debt. He said, “I will not give you (your due) till you disbelieve in Muhammad.” Khabbab said, “By Allah, I shall not disbelieve in Muhammad till Allah makes you die and then resurrects you.” Al-‘Aas said, “So leave me till I die and then be resurrected, for I will be given wealth and children whereupon I will pay you your debt.” Then Allah revealed this Verse: “Have you seen him who disbelieved in Our Ayat (this Qur’an and Muhammad) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)], ‘ (Soorah Maryam 19:77) till the statement of Allah: “And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.” (Soorah Maryam 19:80)

It is also related in the Saheehain and other than both through ‘A’mash. In the wordings of Al-Bukhari, Al-Khabbab said: “I was a blacksmith in Makkah. I did a job for Al-‘Aas Ibn Wa’il and then came for the payment” and then he mentioned the remainder of the Hadith.

Imam Al-Bukhari also related that Al-Khabbab said: “I came to complain to Allah’s Messenger, peace and blessings of Allah be upon him, (about the severity of our suffering at the hands of the polytheists) while he was leaning against his sheet cloak in the shade of the Ka‘bah. I said, “O Messenger of Allah, shouldn’t you supplicate to Allah on our behalf?" He sat down while his face turned red and he said, “Among those who were before you, a (believer) used to be seized and his flesh might be combed with iron combs and removed from his bones and that did not cause him to revert from his religion. Then a saw used to be brought and put on his head which would be split into two halves. Still that did not cause him to recant his religion. Allah will complete this matter (Islam) till a rider (traveler) goes from San‘a (the capital of Yemen) to Hadramawt fearing nobody except Allah.” Bayan added: “..and the wolf lest it should trouble his sheep.”

The polytheists’ disputation of the Messenger of Allah and his establishing an irrefutable proof on them and their acknowledgement of the Truth

Ishaq Ibn Rahuyah reported from Ibn ‘Abbas that Al-Waleed Ibn Al-Mugheerah once came to Allah’s Messenger, peace and blessings of Allah be upon him, who recited the Qur’an to him. What he heard had a visible effect on him, and he went away with softened heart. When the news of this incident got to Abu Jahl, he came to him and said:

“O my uncle! Your people wish to gather wealth for you." "why?" Al-Waleed asked. Abu Jahl said: "Because you approached Muhammad so as to benefit from what comes from him." Al-Waleed said: "The entire Quraish well know that I am one of the wealthiest of them.” Then Abu Jahl said: “Then say something (against Muhammad) so that the people will know that you are against him and hate (his message).” Al-Waleed replied, "and what can I say? For I swear by Allah, there is none amongst you who knows poetry as well as I do, nor can anyone compete with me in composition or rhetoric - not even in the poetry of Jinns! And yet, I swear by Allah, Muhammad’s speech (meaning the Qur’an) does not bear any similarity to anything I know, and I swear by Allah, the speech that he says is very sweet, and is adorned with beauty and charm. Its first part is fruitful and its last part is abundant (meaning that it is full of deep meanings), and it conquers (all other speech), and remains unconquered! It shatters and destroys all that has come before it (of poetry, because of its eloquence)!”

Abu Jahl insisted, "Your people will not be satisfied until you speak against him!" Al-Waleed therefore requested Abu Jahl, "Leave me so that I may think about it." Then he said: "This (the Qur’an) is a type of magic that has an effect on its listeners."

In response to this, Allah revealed: “Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Waleed Ibn Al-Mugheerah Al-Makhzumi)! And then granted him resources in abundance. And children to be by his side!” (Soorah Al-Muddaththir 74:11-13) This is how Al-Baihaqi related it from Al-Hakim from ‘Abdullah Ibn Muhammad As-Sana’ni in Makkah from Ishaq.

Hammad Ibn Zaid has also reported from Ayyub from ‘Ikrimah in a mursal form which includes that he recited to him the following Verse: “Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahsha’ (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy' (i.e. all kinds of oppression), He admonishes you, that you may take heed.” (Soorah An-Nahl 16: 90)

I say: Regarding that, Allah says, by way of informing (us) of their ignorance and paucity of their intellect. “Nay, they say: 'These (revelations of the Qur’an which are inspired to Muhammad) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)'!” (Soorah Al-Anbiya’ 21:5)

Consider what they say. Everything they say is false for whatever the one who is far removed from the truth says will always be faulty. Allah, Most High, says: “See what examples they have put forward for you. So they have gone astray, and never can they find a way.” (Soorah Al-Isra 17:48)

Imam Ahmad related from ‘Abd Ibn Humayd in his Musnad: From Jabir Ibn ‘Abdullah who said: "The Quraish assembled one day and said ‘check who is the most knowledgeable of you in magic, soothsaying and poetry so that he may approach this man who has divided our ranks, shattered our affairs and criticized our religion so tha he may speak with and respond to him.' They all said: 'we know no one better than ‘Utbah Ibn Rabee‘ah.' So they unanimously said: 'We appoint you, O Abul-Waleed.'

‘Utbah went to the Messenger of Allah, peace and blessings of Allah be upon him, and said: 'O Muhammad! Who is better between you and ‘Abdullah (your father)? Who is better between you and Abdul-Muttalib (your grandfather)?' Allah’s Messenger, peace and blessings of Allah be upon him, remained silent. ‘Utbah continued: 'If you think that these individuals are better than you are, then be aware that they worshipped the god that you reject. If you think that you are better than them, then speak so that we may hear your speech. By Allah, we have seen no other son who has brought so great a calamity to his people as you have done. You have created strife among us, shattered our affairs, rejected our religion and caused us disgrace among the Arabs in such a way that it has become widespread among them that there is a magician among the Quraish and that a soothsayer exists among the Quraish. If you have a need for wealth, we will join together to give you greater riches than any man of Quraish. If you are impelled by a desire for women, choose any woman of your liking and we shall marry ten of them to you.

Allah’s Messenger, peace and blessings of Allah be upon him, said: 'Have you said all you have to say?' and ‘Utbah said ‘yes.’ Then Allah’s Messenger began: 'In the Name of Allah, the Most Beneficent, the Most Merciful. Ha-Mim. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]; a revelation from Allah, the Most Beneficent, the Most Merciful; a Book whereof the Verses are explained in detail; a Qur’an in Arabic for people who know' up to the statement of Allah: 'But if they turn away, then say (O Muhammad): I have warned you of a Sa’iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa’iqah which overtook ‘Ad and Thamud (people).' (Soorah AlFussilat 41:1-13)

'Do you have other than this?' Utbah asked and the Prophet, peace and blessings of Allah be upon him, said: ‘No.’ Then he returned to the Quraish and they asked him: 'What transpired?' and he said: 'I have never heard words similar to those ones he recited.' Then they enquired: 'Did he respond to you?' He said ‘Yes, ‘ and then said ‘No. By Him Who built the Ka‘bah, I did not understand anything from what he said except that I warn you of a thunderbolt similar to that of the Ad and Thamud.' Indignantly, they said, 'Woe betide you, someone spoke to you in Arabic and you did not understand anything from what he said?' and he responded: 'By Allah, I did not understand anything other than the mentioning of thunderbolt'."

Al-Baihaqi related that Mugheerah Ibn Shu‘bah said: “The first day I knew Allah’s Messenger, peace and blessings of Allah be upon him, was when I was walking along with Abu Jahl in an alleyway of Makkah and we met Allah’s Messenger, peace and blessings of Allah be upon him, and he said to Abu Jahl, 'O Abul-Hakam, come on to Allah and His Messenger, I am inviting you to Allah.' Abu Jahl said, 'O Muhammad, won’t you desist from slandering our gods? Do you desire anything other than that we witness that you delivered (the message) and we have witnessed to that? By Allah, if I knew that what you are saying is true I would have followed you.' Then Allah’s Messenger, peace and blessings of Allah be upon him, went away and Abu Jahl turned to me and said:

'By Allah, I know that what he says is the truth but something is hindering me. Banu Qusayy would boast: 'among us is Al-Hijabah (enrobing the Ka‘bah)' and we would concur; then they would say ‘among us is As-Siqayah’ (providing water for pilgrims) and still we would concur; then they would say, ‘among us is An-Nadwah (the meeting place of the Quraish) and we would say yes; they would say, 'among us is AlLiwa’ (the flag of the Arabs) and we would say yes. And then they score and we also score until when I am about to take the rein and they would say again, among us is a Prophet. By Allah, I shall not accede to that.”

Imam Ahmad related that Ibn ‘Abbas said: “The following Verses were revealed while the Messenger of Allah, peace and blessings of Allah be upon him, was still in Makkah: “And offer your salat (prayer) neither aloud nor in a low voice.” He said, “Whenever Allah’s Messenger led his Companions in salat, he would raise his voice in reciting the Qur’an, so when the polytheists heard it they would abuse the Qur’an and abuse Who revealed it and abuse who brought it.” Ibn ‘Abbas said further, “then Allah says to His Prophet (peace and blessing of Allah be upon him): “And offer your salat (prayer) neither aloud,” (Soorah Al-Isra 17:110) That is, with your recitation of the Qur’an and the polytheists would hear and therefore abuse the Qur’an. “… nor in a low voice.” (Soorah Al-Isra 17:110) i.e. do not make too low for your Companions to hear you recite the Qur’an so that they might learn from you, “but follow a way between.” (Soorah Al-Isra 17:110)

Hijrah of those who migrated among the Companions of Allah’s Messenger from Makkah to Abyssinia

Muhammad Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, saw the tribulation that has afflicted his Companions, may Allah be pleased with them, and his own relative wellbeing engendered from Allah (SWT) and occasioned by his uncle, Abu Talib, against the backdrop of his inability to avert from them their persecution. Thus, he said to them, “Shouldn’t you migrate to Abyssinia? There is a king there under whose authority no one is tyrannized. It is a land of truth. Remain there until Allah provides you a relief from your situation."

Thus, a number of Muslims from the Companions of Allah’s Messenger, peace and blessings of Allah be upon him, migrated to Abyssinia for fear of persecution and in flight toward Allah (SWT) with their religion. That incident marked the first migration in Islam. The first to emigrate among the Muslims was ‘Uthman Ibn Affan and his wife, Ruqayyah, daughter of Allah’s Messenger.

Ibn Ishaq also enumerated the other emigrants: “…and Abu Hudhaifah Ibn ‘Utbah, Az-Zubair Ibn Al‘Awwam, Mus‘ab Ibn ‘Umair, ‘Abdur Rahman Ibn ‘Awf, Abu Salamah Ibn ‘Abdul-Asad and his wife Umm Salamah Bint Abu Umayyah Ibn Al-Mugheerah (and she bore Zainab for him there). Others were ‘Uthman Ibn Maz’oon, ‘Amir Ibn Rabee‘ah an ally of the family of Khattab from the clan of Banu ‘Anz Ibn Wa’il and his wife Layla Bint Abi Hathma, Abu Sabrah Ibn Abi Ruhm Al-Amiri and his wife, Umm Kulthoom Bint Suhail Ibn ‘Amr. It is said that it was Hatib Ibn ‘Amr Ibn ‘Abd Shams Ibn ‘Abd Wudd Ibn Nasr Ibn Malik Ibn Hisl Ibn Amir who first arrived in Abyssinia along with Suhail Ibn Baida. These ten people were the first to migrate among the Muslims to Abyssinia based on the information that reached me.

Ibn Hisham said: the one who led the emigrant was ‘Uthman Ibn Maz’oon as mentioned by some people of knowledge.

Ibn Ishaq related: Thereafter, Ja'afar Ibn Abu Talib and his wife, Asma' Bint 'Umais also emigrated and she gave birth to 'Abdullah Ibn Ja'afar there. Then other Muslims also began to follow one after the other until they became a sizable congregation in Abyssinia.

Ibn Ishaq also said: The aggregate of those who migrated and stayed in Abyssinia from among the Muslims (aside from the children who migrated with their parents and those given birth to there) was eighty-three men if 'Ammar Ibn Yasir is counted among them and that is doubtful.

Imam Ahmad related that Ibn Mas'ood said: Allah's Messenger, peace and blessings of Allah be upon him, sent us to Najashi, we numbered about eighty men among who were 'Abdullah Ibn Mas'ood, Ja'afar, 'Abdullah Ibn Urfutah, 'Uthman Ibn Maz'oon and Abu Moosa.

We went to Najashi and the Quraish sent 'Amr Ibn Al-'Aas and 'Umarah Ibn Al-Waleed with great presents to ferret our extradition from Abyssinia. When they both arrived at the court of Najashi, they prostrated before him and then they inundate him left and right with other courtesies. Thereafter, they began to say: "A group of our cousins have arrived in your domain and they have reneged from us and our religion." "Where are they?" Najashi asked. "They are right here in your land." The Quraish emissary replied. "Send for them," Najashi ordered. When the Muslims gathered at the court of the king, Ja'afar offered to speak on their behalf. They greeted the king without prostrating before him. "Why didn't you prostrate before the king?" they asked and Ja'far replied: "We do not prostrate before anyone other than Allah (SWT) and He has ordered us to offer prayer, pay the compulsory charity." 'Amr interjected, "they also differ with you regarding 'Eesa, the son of Maryam!" "What is your opinion of 'Eesa, the son of Maryam?" the king asked. Ja'afar said: "Regarding him, we only say what Allah has revealed to our Prophet, peace and blessings of Allah be upon him. He said: he ('Eesa) is the servant of Allah and His Messenger; His Spirit and His Word which He cast into Maryam, the Virgin."

Najashi picked up a small stick from the floor and said: "O people of Abyssinia, priests and rabbis, by Allah, 'Eesa, the son of Maryam, was no less than what you have said by the width of this stick. Welcome to you and what you have come with. I bear witness that he is truly a Messenger of Allah and that he is the one the description of whom we found in the Injeel. He is the Messenger the tiding of whom Jesus, the son of Maryam, had given previously. Reside wherever you wish, if not for the burden of kingship which I am saddled with, I would have come to him so that I become the one to carry his shoes for him." Then he commanded that the gifts the Quraish emissaries brought to bribe him be returned. This chain of narrations is good. Then Ibn Mas'ood accelerated to the time of the Battle of Badr.

This is how Al-Hafiz Al-Baihaqi also related it in Ad-Dala'il through Abu 'Ali Al-Hasan Ibn Sallam AsSawwaq from 'Ubaidullaah Ibn Moosa and he mentioned with his own chain of narrations that: "…then he ordered that food and clothing be provided to us."

He said: this chain of narrations is Saheeh and it is apparent from the narration that Abu Moosa was in Makkah and that he migrated along with Ja'afar Ibn Abi Talib to Abyssinia.

It is authentically related from Buraid Ibn 'Abdullah Ibn Abi Burdah from his grandfather, Abu Burdah from Abu Moosa that: We received the news of the departure of the Prophet, peace and blessings of Allah be upon him, (to Madinah) while we were in Yemen. So we went on board a ship but our ship took us away to Najashi in Abyssinia. There we met Ja'afar and stayed with him till we came (to Madinah) by the time the Prophet, peace and blessing of Allah be upon him, had conquered Khaibar. The Prophet, peace and blessings of Allah be upon him, said, "O you people of the ship! You will have (the reward of) two migrations."

The news of the migration of the Prophet, peace and blessings of Allah be upon him, (from Makkah to Madinah) reached them while they were in Yemen. So they set out as emigrants toward him. They were over fifty men. They got on board a boat and the boat took them to Najashi in Abyssinia. There they met Ja'far and stayed with him. Then they came (to Madinah) and met the Prophet, peace and blessings of Allah be upon him, at the time of the conquest of Khaibar. He also said: Abu Moosa witnessed what transpired

between Ja‘afar and Najashi and thus he narrated about. He also said: perhaps the narrator was confused when he said: "Allah’s Messenger ordered us to proceed." And Allah knows best.

Al-Bukhari also related a similar narration in the chapter of the "Emigration to Abyssinia" from Abu Moosa who said: “We received the news of the departure of the Prophet, peace and blessing of Allah be upon him, (to Madinah) while we were in Yemen. So we went on board a ship but our ship took us away to Najashi in Ethiopia. There we met Ja‘afar Ibn Abi Talib and stayed with him till we came (to Madinah) by the time when the Prophet, peace and blessings of Allah be upon him, had conquered Khaibar. The Prophet said, “O you people of the ship! You will have (the reward of) two migrations.”

As for the incident of Ja‘afar’s encounter with Najashi, Al-Hafiz Ibn ‘Asakir related from ‘Abdullah Ibn Ja‘afar from his father who said: “The Quraish sent ‘Amr Ibn Al-‘Aas and Umarah Ibn Al-Waleed with presents from Abu Sufyan to Najashi. They said to him while we were present: “There is a group of foolish persons from among our youths who have sneaked into your kingdom, return them to us.”

“No! Until I hear their own story,” Najashi said. Then they sent for us and asked, “What do you have to say?” We said: “These are people devoted to the worship of idols but Allah sent to us a Messenger and we believed and considered him truthful.” Then Najashi said to the Quraish emissaries: “Are these people your slaves?” They replied in the negative. “Are they indebted you?” Najashi further asked, and the emissaries replied, “No.” Najashi said: “Then leave them alone.” Then we left the court of the king.

Undaunted by the initial setback, ‘Amr again said: “These people say about ‘Eesa something contrary to what you say.” Najashi said: “If they don’t say something similar to what we believe regarding ‘Eesa, then I shall not allow them to remain in my domain an hour more of the day.” Again they sent for us and the second summon was even harder on us than the first. “What does your companion (i.e. the Prophet) say about ‘Eesa Ibn Maryam?” Najashi asked. We said: “He (‘Eesa) is the Spirit of of Allah and His Word which He cast into Maryam the Virgin.” Najashi ordered: “Call such-and-such priest, call such-andsuch rabbi." When they had gathered, he asked: "what do you say regarding ‘Eesa Ibn Maryam?” They said: “You are more knowledgeable than us, what do you say?” Then Najashi picked up something from the floor and said: “‘Eesa, the son of Maryam, was no less than what you have said by the width of this thing.” Then he asked: “Has anyone harmed you?” they replied, "Yes." Then a caller announced that whoever harms anyone of them shall be fined four dirhams. “Is that sufficient for you?” he asked and we said, "No," and he multiplied the penalty.

However, when the Messenger of Allah, peace and blessings of Allah be upon him, migrated to Madinah and triumphed there, we said to Najashi: “Allah’s Messenger has become victorious and he has migrated to Madinah and those about whom we told you have been killed. We wish to relocate to him so please make provision for us.” He furnished us with riding animals and provisions and then said: “Inform your companion about my treatment of you and this is my companion, I am sending him with you. Also ‘I bear witness that none deserves to be worshipped other Allah and that he is a Messenger of Allah.' And ask him to seek forgiveness for me.” Ja‘afar said: Then we set out until we reached Madinah and I met Allah’s Messenger, peace and blessings of Allah be upon him, and he embraced me and then said: “I do not know which fills me with more happiness, the conquest of Khaibar or the coming of Ja‘afar.” Then he sat and the messenger of Najashi said: "This is Ja‘afar, ask him how our companion treated him.” “Yes," Ja‘afar began to say, "he did such-and-such to us, he furnished us with riding animals and provisions and he testifies that none deserves to be worshipped in truth other than Allah and that you are a Messenger of Allah. And he asked me to request you to seek forgiveness for him. Then Allah’s Messenger, peace and blessings of Allah be upon him, stood up, performed ablution and he supplicated: “O Allah, forgive Najashi,” three times while the Muslims said "ameen." Ja‘afar further narrated: Then I said to the messenger (of Najashi) "proceed and inform your companion about what you have witnessed from Allah’s Messenger, peace and blessing of Allah be upon him. Ibn Asakir said it is hasan ghareeb.

Moosa Ibn 'Uqbah said: Najashi’s father used to be the king of Abyssinia. He died while Najashi was a small child. He bequeathed authority to his brother to hold until Najashi comes of age. The brother usurped the authority and sold Najashi to some traders. The uncle died one night and the authority of Habashah

(Abyssinia) was restored to Najashi and they placed a crown on his head. This is how he mentioned it in a summary form.

It is recorded in the Saheehain from a Hadith of Abu Hurairah who reported: "The Messenger of Allah, peace and blessings of Allah be upon him, announced the news of the death of Najashi, the ruler of Abyssinia, on the day he died and he took them out to the place of prayer and observed four takbeers."

Jabir narrated that when Najashi died, Allah's Messenger, peace and blessings of Allah be upon him, said,

"Today a pious man has died. So get up and offer the funeral prayer for your brother Ashamah."

Some scholars said: He offered the prayer on him because he kept his faith secret from his people and there was none with him the day he died who could pray on him. So this is why Allah's Messenger, peace and blessings of Allah be upon him, offered a janazah (funeral) prayer on him.

According to these scholars, if a dead Muslim has been prayed over in his location of death, it is not legislated to pray in absentia over the same corpse in other locations. This is why the Prophet, peace and blessing of Allah be upon him, did not offer funeral prayers in Madinah for those who died in Makkah and other places. Similarly, Abu Bakr, 'Umar, 'Uthman, may Allah be pleased with them, did not do it nor other than them from among the Companions, may Allah be pleased with them. It is not reported that he ever offered funeral prayer over anyone of them other than the one offered for him in the land of his death. And Allah knows best.

I say: The fact that Abu Hurairah witnessed the Prophet's offering of funeral prayer on Najashi is an indication that his death must have occurred after the Conquest of Khaibar in the same year the remainder of the emigrants arrived at Madinah. This is why it is reported that he said: "I do not know which fills me with more happiness, the Conquest of Khaibar or the coming of Ja'afar Ibn Abi Talib." They arrived with large gifts and presents from Najashi, may Allah be pleased with him, to the Prophet, peace and blessings of Allah be upon him. Accompanying them were the people of the boat from Yemen, the companions of Abu Moosa Al-Ash'ari, may Allah be pleased with him. Accompanying Ja'afar and the gift was also a nephew of Najashi, Dhu Mukhbir or Dhu Mukhmir, whom he sent to serve the Prophet, peace and blessings of Allah be upon him, in place of his uncle. May Allah be pleased with them both and may they also find pleasure.

As-Suhaili said that Najashi died in the month of Rajab, 9th year of Hijrah, though this is disputable. And Allah knows best. Imam Al-Baihaqi said that when 'Amr Ibn Al-'Aas came back from Abyssinia, he remained in his house and did not go out. They wondered: "Why is he not coming out?" 'Amr said: "Ashama thinks that your companion is truly a Prophet."

Ibn Ishaq said that when 'Amr Ibn Al-'Aas and 'Abdullah Ibn Rabee'ah came back to the Quraish from their fruitless quest of extraditing the Companions of Allah's Messenger, peace and blessings of Allah be upon him, from Abyssinia and Najashi responded to them with what is most hateful to them; to add to their injury, 'Umar Ibn Al-Khattab accepted Islam. He was a very stubborn man. The Companions of Allah's Messenger, peace and blessings of Allah be upon him, did not feel a sense of protection in any man other 'Umar and Hamzah until they eventually routed the Quraish. 'Abdullah Ibn Mas'ood used to say: "We were not able to pray at the Ka'bah until 'Umar accepted Islam. When he became a Muslim, he fought his way against the Quraish until he was able to pray at the Ka'bah and we prayed along with him."

I say: It is also recorded in the Saheeh Al-Bukhari from Ibn Mas'ood that he said: "we never ceased to be honored since 'Umar Ibn Al-Khattab accepted Islam."

Ibn Ishaq said: 'Umar's acceptance of Islam occurred after those who emigrated to Abyssinia from the Companions of Allah's Messenger, peace and blessings of Allah be upon him, had done so. 'Abdur Rahman Ibn Al-Harith Ibn 'Abdullah Ibn Iyyash Ibn Abi Rabee'ah narrated from 'Abdul-Aziz Ibn 'Abdullah from 'Abdullah Ibn 'Amir Ibn Rabee'ah from his mother, Umm 'Abdullah Bint Abi Hathmah, who said: "By Allah, we were migrating to Abyssinia, 'Amir had gone to attend to some of our needs, when 'Umar

approached. He stopped by me. At this time, he was still a polytheist and we used to experience harmful persecution and severity from him so he said: ‘perhaps you are migrating, O Umm ‘Abdullah.' I replied in affirmation: 'Yes, by Allah, we shall emigrate in the land of Allah until He provides for us a way out due to your harm and coercion.' ‘Umar said: 'May Allah accompany you.' I saw in him a tenderness the like of which I had never seen him demonstrate before. Then he went away. I see that our emigration must have caused him great sorrow.”

She further narrated: “When ‘Amir returned from his attendance of some of our needs I said to him: 'O Abu ‘Abdullah, I wish you had seen ‘Umar just now and his tenderheartedness and grief over us.' He said: 'Do you have a strong hope of him becoming a Muslim?' I replied, 'Yes, ‘ and he said: 'He will not accept Islam, in my opinion, until the donkey of Al-Khattab accepts first'.” (Expressing a rarity of occurrence of such an incident as the conversion of ‘Umar to Islam) due to his roughness and cruelty against Islam.

I say: This is a refutation to those who think that he is the fortieth Muslim because the emigrants to Abyssinia were well over eighty. Except if it is said that: He is the fortieth after the emigration of the migrants and this is reinforced by what Ibn Ishaq narrated here about the story of ‘Umar’s conversion. May Allah be pleased with him.

Imam Baihaqi related from Ibn Ishaq who said that thereafter, about twenty Christian men came to meet Allah’s Messenger, peace and blessings of Allah be upon him, when his news had become widespread in Abyssinia. They found him in an assembly. They requested his audience and asked him questions while some men of Quraish were engrossed in their ceremony around the Ka‘bah. When they concluded their questioning of Allah’s Messenger, peace and blessings of Allah be upon him, he invited them to Allah, the Mighty and Majestic. He recited a portion of the Qur’an to them and upon listening to it, their eyes welled up with tears. They responded positively to his invitation, believed in him, acknowledged his truthfulness and recognized in him what had been described to them in their Books regarding him. When they rose from his presence, Abu Jahl and a group of Quraish accosted them and said: “May Allah frustrate you, you were sent by those whom you left behind among the people of your religion to seek his information and you were not satisfied with your audience with him until you abandoned your religion. We do not know of any rider more dim-witted than you,” or they said something similar.

The Christian delegates responded calmly: “Peace be unto you. We shall not behave to you ignorantly, we are responsible for our own actions and you are responsible for yours.” Some said that the group was from the Christians of Najran. And Allah knows best that which is correct. It is said, and Allah knows best, that the following Verses of the Qur’an were revealed regarding them:

“Those to whom We gave the Scripture (i.e. the Tawrah and the Injeel, etc.) before it, - they believe in it (the Qur’an). And when it is recited to them, they say: We believe in it. Verily, it is the Truth from our Lord. Indeed, even before it we have been from those who submit themselves to Allah in Islam as Muslims (like ‘Abdullah Ibn Salam and Salman Al-Farisi, etc.). These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: “To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.” (Soorah Al-Qasas 28:5255)

Imam Al-Baihaqi says in Ad-Dala'il from Ibn Ishaq, who said: In the Name of Allah, the Beneficent, the Merciful. This is a letter from Allah’s Messenger (peace and blessing of Allah be upon him) to Najashi Asham, the sovereign of Abyssinia, peace be on to those who follow the right guidance. (I urge you to) believe in Allah and His Messenger, peace and blessings of Allah be upon him, and that you bear witness that none deserves to be worshipped in truth except Allah, Alone. He has no associate and He did not chose for Himself a companion or son and that Muhammad is His servant and Messenger, peace and blessings of Allah be upon him. I call upon you with the invitation of Allah for I am His Messenger. Accept Islam and you will remain in peace. “Say (O Muhammad): 'O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: 'Bear

witness that we are Muslims'." (Soorah Al 'Imran 3: 64) If you refuse, upon you is the sin of all the Christians among your people.

Muhammad Ibn Ishaq said: Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Umayyah Ad-Damri with a letter to Najashi on the issue of Ja'afar Ibn Abi Talib and his compatriots. (In the letter, he wrote): In the Name of Allah the Beneficent the Merciful. From Muhammad, the Messenger of Allah to Najashi Al-Asham, the king of Abyssinia, peace be unto you. I commend Allah (to you), the King, the Holy, the Giver of security, the Watcher over His creatures. I also bear witness that 'Eesa is the Spirit of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam, the virgin, the virtuous, the good and she conceived 'Eesa who has been created from His Spirit and His Blowing just as He created Adam with His Hands and His Blowing. I am inviting you unto Allah beside Whom there is no partner and patron to obey Him as well as to follow and believe in me and what I have come with for I am a Messenger of Allah and I have sent to you my cousin, Ja'far, and with him is a group of Muslims. When they arrive, show them hospitality and avoid haughtiness. I invite you and your army unto Allah. I have delivered the message and I have advised you so heed my advice. Peace be unto those who follow the right guidance."

Najashi also wrote in reply to Allah's Messenger, peace and blessings of Allah be upon him: "In the Name of Allah, the Beneficent the Merciful. To Muhammad, the Messenger of Allah, from Najashi AlAsham Ibn Abjar, peace be unto you Prophet of Allah. Your letter has reached me, O Messenger of Allah. Regarding what you mentioned about 'Eesa, by the Lord of the heaven and the Earth, 'Eesa was no more than what you mentioned (about him). We have acknowledged what you have sent to us and have provided hospitality to your cousin and his compatriots. I bear witness that you are a Messenger of Allah, truthful and trustworthy. I pledged allegiance to you. I have pledged allegiance to your cousin and I have accepted Islam at his hands for the sake of the Lord of the Worlds. I have equally sent to you, O Prophet of Allah, Ba'reeha Ibn Al-Asham Ibn Abjar. I have no control except over myself and if you wish that I come to you myself, I shall do that, O Messenger of Allah. I bear witness that all I have said is true."

Moosa Ibn 'Uqbah narrated from Az-Zuhri: Thereafter, the polytheists became even more severe against the Muslims than ever before till the persecution became even more precarious for them. The Quraish also became unanimous in their open plot to kill Allah's Messenger, peace and blessings of Allah be upon him. When Abu Talib saw the action of the people, he assembled the clan of Abdul-Muttalib and ordered them to admit Allah's Messenger, peace and blessings of Allah be upon him, into their midst and to prevent anyone who might attempt to kill him. They were unanimous in that cause, the Muslims and the non-Muslims alike. Among them were those who were committed to the cause out of clannish enthusiasm and there were others whose commitment was borne out of faith and certainty.

When the Quraish realized that his people were consentient in their protection of Allah's Messenger, peace and blessings of Allah be upon him, the polytheists of Quraish reached an accord not to admit the entire clan of Allah's Messenger, peace and blessings of Allah be upon him, in to their assembly. They also agreed not to trade with them and not to enter their houses until they surrender Allah's Messenger, peace and blessings of Allah be upon him, for execution. In their blind deceit, they entered into a formal pact and covenant which they wrote on a parchment: "There shall never be reconciliation with the Banu Hashim and no clemency shall be tolerated regarding them until they surrender him for execution."

Banu Hashim remained excommunicated in their valley for three years. Their adversity intensified such that all economic relations with them was severed and no foreign trade caravan arrived Makkah except that the polytheists hastened to buy them all to prevent the Muslims and their sympathizers' access to even basic necessities all in the bid to spill the blood of Allah's Messenger, peace and blessing of Allah be upon him.

Whenever people retired to their beds, Abu Talib would order Allah's Messenger, peace and blessings of Allah be upon him, to also retire to his bed so that people who might have sinister motives may not see him. However, when everyone would go to sleep, he would order one of his sons or cousins to exchange bed with Allah's Messenger, peace and blessing of Allah be upon him.

When it was exactly three years after the commencement of the boycott, some men from Banu Abd Manaf, from Banu Qusayy and selected individuals among the Quraish with marital ties with Banu Hashim began to trade blames for acceding to an agreement which tantamount to breaking off ties of kinship as well as disparaging the truth.

Same night, they met and reached an understanding to nullify the pact of the boycott and to dissociate themselves from it. Allah sent worms upon their written pact of boycott and they ate up everything therein concerning the pact. It is also said that the written parchment was hanged on the roof the Ka‘bah and the worm did not leave the Name of Allah written on the parchment except that it ate it out leaving only what it contained of shirk (associating partner with Allah), injustice and severance of kinship ties.

Then Allah (SWT) informed the Messenger of Allah, peace and blessings of Allah be upon him, what fate has befallen their parchment. So he mentioned that to Abu Talib. Abu Talib said: “By the star, you have never lied to me!” So he proceeded along with some of his company among Banu Abdul-Muttalib until they got to the House (Ka‘bah) which was filled with the Quraish. The Quraish thought that, finally, their excruciating travails have harried them into surrendering Allah’s Messenger, peace and blessings of Allah be upon him, for execution. Abu Talib spoke first. He said: “A number of events have transpired between us and it is needless recounting them. Bring out your parchment upon which you have agreed perhaps there might be some reconciliation between us.” He said this for the fear that they might open the parchment before bringing it out.

They brought out their parchment with much admiration. They were sure Allah’s Messenger, peace and blessings of Allah be upon him, would be turned over to them. So they placed the parchment before them. They said, “It is high time you concede and return to that which will engender unity of your people. Only one man has driven this wedge between us and you allowed him to push your people to the precipice of destruction.” Abu Talib said: “I have come to you to offer you a 50:50 chance of reconciliation. My nephew has informed me, and he has never lied to me, that Allah dissociates Himself from the pact contained in the parchment in your possession and has erased all His names from it and left only your severance of ties of kinship, your perpetration of injustice on us. If what my nephew has said is true, then by Allah, we shall never surrender him to you until we all perish to the last man. However, if what he said is found to be inconsistent with the truth, we shall surrender him to you right away and you may either kill him or let him live.” The Quraish responded: “We are pleased with what you have said.” When they opened the parchment, they found him to be truthful and trustworthy. When the Quraish saw that the matter is as Abu Talib has presented, they said: “This is nothing but sorcery of your companion.” So they reneged on their earlier promise. They returned to the status quo in their vile disbelief and severity on the Muslims and their sympathizers.

Ibn Ishaq said: They remained excommunicated for two or three years and all supplies debarred from them except what was smuggled to them secretly by those who preferred reconciliation with them among the Quraish. It has been mentioned that Abu Jahl once met Hakeem Ibn Hizam Ibn Khuwailid Ibn Asad with him was his boy carrying some wheat meant for his aunt Khadeejah Bint Khuwailid who was with Allah’s Messenger, peace and blessings of Allah be upon him, in the mountain pass. Abu Jahl held him and said: “Are you going to supply Banu Hashim with food? By Allah, you will not go with that food to Banu Hashim till I expose you to the entire Makkah.” Then came Abul-Bakhtari Ibn Hisham Ibn AlHarith Ibn Asad and he asked: “what has transpired between both of you?” Abu Jahl, hoping for support, said: “He is supplying food to the Banu Hashim.” Abu Bakhtari said to him: “The food belongs to his aunt. Would you prevent him from taking her food to her? Let the man off!” Abu Jahl refused, Allah’s curse be on him. Abul-Bakhtari took the jawbone of a camel and smashed the head of Abu Jahl and also kicked him violently. Hamzah Ibn Abdul-Muttalib was nearby watching this incident and they disliked that news of such incident should get to Allah’s Messenger, peace and blessings of Allah be upon him. Meanwhile, Allah’s Messenger, peace and blessings of Allah be upon him, persisted in calling his people night and day, secretly and openly inviting them by the command of Allah without fearing anyone. When they saw the futility of their attempt at physically terminating the Prophet’s life due to his protection by his uncle and his people from Banu Hashim and Banu Abdul-Muttalib who stood solidly in his defense, the Quraish resorted to taunting and making jests of him. All this happened while the Qur’an was being revealed detailing their misdeeds.

Among them were those whom revelation merely mentioned their enmities to him and amongst them are those whose names were mentioned directly. There were yet others whom the Qur'an mentioned along with the other polytheists. Ibn Ishaq mentioned Abu Lahab and the revelation of the Qur'an concerning him and Umayyah Ibn Khalaf. The revelation "Woe to every slanderer and backbiter" (Soorah Al-Humazah 104:1) and an entire chapter was revealed about him.

As for Al-'Aas Ibn Wa'il and the revelation about him: "Have you seen him who disbelieved in Our Ayat (this Qur'an and Muhammad) and (yet) says: 'I shall certainly be given wealth and children [if I will be alive (again)]'," (Soorah Maryam 19:77) was revealed about him. We have mentioned something about that in the previous pages. Regarding Abu Jahl and his statement to the Prophet, peace and blessing of Allah be upon him: "You either desist from insulting our gods or we shall insult your God in retaliation," revelation of the Words of Allah about that goes thus: "And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge." (Soorah Al-An'am 6:108)

An-Nadr Ibn Al-Harith Ibn Kaldah Ibn Alqamah and there are those who consider him to be 'Alqamah Ibn Kaldah. As-Suhaili narrated something about his manner of sitting wherever the Prophet, peace and blessings of Allah be upon him, had sat to recite the Qur'an and invite people to Allah, and he (i.e. AnNadr) would recount to the people instead some of the stories of Rustum and Asfandyar and what great battles that were fought between them during the reign of the Persians and then he would also say: "By Allah, Muhammad is no better than me in speech and his words are nothing but fables of old which he has written down just as I have also written down." Then Allah revealed concerning that: "And they say: 'Tales of the ancients, which he has written down, and they are dictated to him morning and afternoon'." (Soorah Al-Furqan 25:5 and also, "Woe to every sinful liar." (Soorah Al-Jathiyah 45:7)

Ibn Ishaq said that a report that reached me said that Allah's Messenger, peace and blessings of Allah be upon him, was sitting one day with Al-Waleed Ibn Al-Mugheerah in the Mosque (Ka'bah) and An-Nadr Ibn Al-Harith came and sat with them. In the sitting were a number of other Quraish men. Allah's Messenger, peace and blessings of Allah be upon him, continued his address but An-Nadr interrupted him. The Prophet, peace and blessings of Allah be upon him, spoke to him until he was dumbfounded and then he recited the Qur'an to him: "Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it. Had these (idols, etc.) been aliha (gods), they would not have entered there (Hell), and all of them will abide therein. Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not." (Soorah Al-Anbiya' 21:98100) Then Allah's Messenger, peace and blessings of Allah be upon him, rose and went away.

Soon afterward, 'Abdullah Ibn Az-Ziba'ra As-Sahmi came and sat in the gathering. Then Al-Waleed said to him: "Not long ago, An-Nadhr neither stood up to Ibn Abdul-Muttalib nor did he stand down. Muhammad had claimed that we and all the gods we worship will be fuel for the Fire." 'Abdullah Ibn AzZiba'ra said: "By Allah, if I had met him I would have argued with him. Ask Muhammad: 'will everything we worship besides Allah become fuel for Hellfire along with their worshippers? We worship angels; the Jews worship 'Uzair and the Christian worship 'Eesa, peace be on both of them." Al-Waleed and those with him were astonished by the words of Ibn Az-Ziba'ra and they considered that he had given fitting response and a challenge (to Allah's Messenger, peace and blessings of Allah be upon him).

When that was mentioned to Allah's Messenger, peace and blessings of Allah be upon him, he said: "Everyone who loves to be worshipped besides Allah, he along with his worshippers shall dwell in Hellfire. As for them, rather, they are worshipping shayatin (devils) for they (i.e. the angels, 'Uzair and 'Eesa) did not order them to worship them." Then Allah revealed: "Verily those for whom the good has preceded from Us, they will be removed far there from (Hell) [e.g. 'Eesa, son of Maryam; 'Uzair (Ezra), etc.]. They shall not hear the slightest sound of it (Hell), while they abide in that which their ownselves desire." (Soorah Al-Anbiya' 21:101,102) It means that 'Eesa and 'Uzair and those who were worshipped among monks and rabbis were themselves righteous worshippers of Allah (SWT), Most High.

Allah (SWT) also revealed concerning those who worship the angels and considered them the daughters of Allah: "And they say: 'The Most Beneficent (Allah) has begotten a son (or children)'. Glory to Him! They

[those whom they call children of Allah i.e. the angels, ‘Eesa, son of Maryam, ‘Uzair, etc.], are but honored slaves.” (Soorah Al-Anbiya' 21:26) as well as Verses following it. Allah also revealed concerning the astonishment of the polytheist at the statement of Ibn Az-Ziba’ra: “And when the son of Maryam is quoted as an example [i.e. ‘Eesa is worshipped like their idols), behold! Your people cry aloud (laugh out at the example). And say: 'Are our aliha (gods) better or is he ‘Eesa'?” They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See VV. 21:97-101) - The Qur’an.] (Soorah Az-Zukhruf 43:57, 58)

These argumentations embarked upon by the polytheists were all frivolous and they were quite aware of that for they were Arabs and even in their language it makes no sense. Thus, when Allah says: “Certainly! You (disbelievers) and that which you are worshipping now besides Allah, are (but) fuel for Hell! (Surely), you will enter it.” (Soorah Al-Anbiya' 21:98) He meant what they use to worship of stones which they have fashioned into idols and it is not applicable to the angels which they thought they were worshipping in these forms; not the Christ, not ‘Uzair or even any of the righteous men. This is because the Verse is not applicable to them whether in wording or meaning. They knew quite well that the similitude they tried to draw from ‘Eesa Ibn Maryam is a futile argument just as Allah points out: “… They quoted not the above example except for argument. Nay! But they are a quarrelsome people.” (Soorah Az-Zukhruf 43:58) and then He says: “He (‘Eesa) was not more than a slave We granted Our Favor to him.” (Soorah Al-Zukhruf 43:59) i.e. with Our prophethood. “…and We made him an example to the Children of Israel (i.e. his creation without a father).” (Soorah Az-Zukhruf 43:59) i.e. a proof of the perfection of Our Power over whatever We wish since We created him from a female without the intervention of a male. We had created Hawwa’ from a male without a female intervention and We created Adam without the intervention of either sex and We created the rest of mankind through the intervention of a male and female as Allah mentions in other Verses: “And (We wish) to appoint him as a sign to mankind,” (Soorah Maryam 19:21) i.e. a token and a proof of Our magnificent Power “…and a mercy from Us (Allah),” with which We treat whom We wish.

Ibn Ishaq mentioned about Al-Akhnas Ibn Shareeq and the revelation of the Verse of Allah, Most High, concerning him: “And obey not everyone who swears much, and is considered worthless.” (Soorah AlQalam 68:10). He also mentioned Al-Waleed Ibn Al-Mugheerah when he said: "Should the revelation come down to Muhammad excluding us, I am also the chief of the Quraish and its leader and also excluding Abu Mas‘ood ‘Amr Ibn ‘Amr Ath-Thaqafi, the leader of Thaqeef, and we are the masters of the two cities. Then Allah revealed: “And they say: 'Why is not this Qur’an sent down to some great man of the two towns (Makkah and Ta’if)'?” (Soorah Az-Zukhruf 43:31) and subsequent Verses.

He also mentioned Ubayy Ibn Khalaf when he said to 'Uqbah Ibn Abi Mu’ait: “Has it not reached me that you had audience with Muhammad and you listened to him? My face and yours have become forbidden and I shall not speak to you again if you sit with him or you give him audience except you spit in his face.” And the enemy of Allah, 'Uqbah, did exactly that. May Allah's curse be on him! Then Allah revealed: “And (remember) the day when the Zalim (wrongdoer, oppressor, and polytheist, etc.) will bite at his hands, he will say: 'Oh! Would that I had taken a path with the Messenger (Muhammad). Ah! Woe to me! Would that I had never taken so-and-so as a friend'!” (Soorah Al-Furqan 25:27,28) and subsequent Verses.

He also related that Ubayy Ibn Khalaf once went to Allah’s Messenger, peace and blessings of Allah be upon him, with a decomposed bone and he said: “O Muhammad! You claim that Allah will resurrect this after it has decomposed?” He then squeezed the bone in his hand and blew its dust in the direction of Allah’s Messenger, peace and blessings of Allah be upon him. Then Allah revealed: “And he puts forth for Us a parable, and forgets his own creation. He says: 'Who will give life to these bones when they have rotted away and became dust?' Say: (O Muhammad) 'He will give life to them Who created them for the first time! And He is the All-Knower of every creation'!” (Soorah Ya Seen 36:78,79) till the end of the Soorah.

While Allah’s Messenger, peace and blessings of Allah be upon him, was circumambulating the Ka‘bah, he was accosted by Al-Aswad Ibn Al-Muttalib, Al-Waleed Ibn Al-Mugheerah, Umayyah Ibn Khalaf and Al-‘Aas Ibn Wa’il all of them being the chiefs of their people. They said to him: “O Muhammad come; let’s worship what you worship (for a while) and you also worship what we worship (for a while). We and you shall enter into partnership concerning the matter.” Then Allah (SWT) revealed concerning them: “Say (O

Muhammad) to these Mushrikoon and Kafiroon): 'O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! I worship not that which you worship'ah …" (SoorAl-Kafiroon 109:1, 2) till the end of the Soorah.

When Abu Jahl heard of the tree of Zaqqoom he said in derison: "Do you know what Zaqqoom is? It is a type of date fruit beaten in butter. Come let's savor some Zaqqoom!" Then Allah revealed: "Verily, the tree of Zaqqoom will be the food of the sinners." (Soorah Ad-Dukhan 44:43, 44)

Al-Waleed once stopped to have audience with Allah's Messenger, peace and blessings of Allah be upon him, and Allah's Messenger, peace and blessings of Allah be upon him, spoke to him about Islam and he was hopeful of his conversion. Just then Ibn Umm Maktoom, Atikah Bint 'Abullah Ibn 'Ankathah, the blind, came and requested to be taught the Qur'an. His interruption became unbearable for the Prophet, peace and blessings of Allah be upon him, that he annoyed him. This is because he was distracted from his discussion with Al-Waleed and the hope of his acceptance of Islam. When it was unbearable for him, Ibn Umm Maktoom went away downcast. Then Allah revealed: "(The Prophet) frowned and turned away, because there came to him the blind man (i.e. 'Abdullah Ibn Umm Maktoom, who came to the Prophet while he was preaching to one or some of the Quraish chiefs)." (Soorah 'Abasa 80:1,2) It is also said that the person with whom Allah's Messenger, peace and blessings of Allah be upon him, was discussing when Ibn Umm Maktoom came was Umayyah Ibn Khalaf. And Allah (SWT) knows best.

Ibn Ishaq also mentioned that those who returned from Hijrah to Abyssinia came after the news reached them that entire people of Makkah have accepted Islam. A false report, however, with an underlining reason, which is what is recorded in the Saheeh and others that Allah's Messenger, peace and blessings of Allah be upon him, was once sitting with the polytheists and Allah revealed to him: "By the star when it goes down, (or vanishes). Your Companion (Muhammad) has neither gone astray nor has erred" (Soorah An-Najm 53:1,2) and he recited it to them till the end and he prostrated and everyone present also prostrated among the Muslims, polytheists, Jinns and men. That is the sababun-Nuzool (reason for revelation) adduced by many scholars of Tafseer on the statement of Allah: "Never did We send a Messenger or a Prophet before you, but; when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise." (Soorah Al-Hajj 22:52)

He also mentioned the story of Al-Gharaneeq. We had wished to avoid mentioning it lest no one who will accord it its rightful status hear it. Instead I relate only the story recorded in the Saheeh. Imam Al-Bukhari related from Ibn 'Abbas, who said: "The Prophet performed a prostration when he finished reciting Soorah An-Najm, and all the Muslims and pagans and Jinns and human beings prostration along with him."

However, when the bearers of the news saw the pagans prostrated just like Allah's Messenger (Peace and Blessings of Allah be upon him), they thought they had accepted Islam and reconciled with him and that there exist no more strife between them. The news flew swiftly and wide until it reached the emigrants in Abyssinia. Believing its authenticity, some of them returned with aspirations. However, some others remained and both groups were sincere and correct in their individual judgment.

Imam Al-Bukhari related from 'Abdullah Ibn Mas'ood who said: "We used to greet the Messenger of Allah while he was engaged in prayer and he would respond to our greeting. But when we returned from the Najashi we greeted him and he did not respond to us; so we said: "Messenger of Allah, we used to greet you when you were engaged in prayer and you would respond to us." He replied: "Prayer demands whole attention."

Ibn Ishaq said that among those who entered into a pact of protection with them, based on those who were mentioned to us, included 'Uthman Ibn Maz'oon who was under the protection of Al-Waleed, Abu Salamah Ibn Abdul-Asad was under the protection of his maternal uncle, Abu Talib, for his mother was Barrah Bint Abdul-Muttalib.

Salih Ibn Ibrahim Ibn ‘Abdur Rahmaan Ibn ‘Awf narrated to me what he was told about ‘Uthman. He said: When ‘Uthman Ibn Maz’oon observed what tribulation the Companions of Allah’s Messenger, peace and blessings of Allah be upon him, were going through and his own relative ease and comfort which he was enjoying under the protection of Al-Waleed, he said: "By Allah, the ease and comfort that I enjoy under the protection of a man from among the pagans while my compatriots and co-religionists languish in tribulation and harm for the sake of Allah from which I am protected is a great minus for me." So he went to Al-Waleed and said to him: “O Abu ‘Abd Shams, you have fulfilled your pact of protection. However, I am repudiating that pact with you.” “Why, my nephew? Perhaps someone from my people has hurt you?” Al-Waleed asked. “No,” ‘Uthman responded, “I am rather pleased with the protection of Allah, the Majestic. I do not wish to enter into any security pact with anyone other than Him.” Al-Waleed said: “Then proceed to the Ka‘bah so that I may retract my protection of you in public just as we entered into it publicly.”

So they both went out to the Ka‘bah. Then Al-Waleed announced: “This is ‘Uthman, he has come to repudiate my protection of him!” ‘Uthman said: “Yes, he has spoken the truth. I have found him to be a noble protector. However, I have decided not to seek the protection of anyone other than that of Allah. So I have repudiated his protection of me.” Then ‘Uthman, May Allah be pleased with him, went away and came upon a gathering where Labeed Ibn Rabee‘ah Ibn Malik Ibn Ja‘afar Ibn Kilab was delivering a poetic rhyme. ‘Uthman sat with them. Labeed said (in a long rendition):

Everything besides Allah is null and void

‘Uthman interjected: “You have said the truth”

Labeed again said:

All comfort shall inevitably become transient

Again, ‘Uthman interjected: “You have lied, the comfort of Paradise is not transient.”

Labeed said: “O Quraish, nothing used to disturb your assembly, when did this commenced among you?!” A man from the audience said: “This is one of the foolish ones who have abandoned our religion so don’t be bothered by his statement.” ‘Uthman also responded to him until the altercation became heated between both of them. The man rose up to ‘Uthman and slapped him in the eye in such a way that it became bloodshot. Meanwhile, Al-Waleed was nearby watching what has befallen ‘Uthman, may Allah be pleased with him. He then said to him: “By Allah, O my nephew, what happened to your eye was avoidable. You were in a protective pact.” ‘Uthman, may Allah be pleased wtih him, responded: “By Allah, the other good eye would have craved for the fate that befell its twin eye in the cause of Allah. I am under the protection of the One Who is far Mightier and more Powerful than you are, O Abu ‘Abd Shams.” Al-Waleed again implored: “Come on, O my nephew, restore your pact of protection (with me).” “No!” ‘Uthman said emphatically.

Ibn Ishaq said: Concerning Abu Salamah Ibn Abdul-Asad, Abu Ishaq Ibn Yasar narrated to me from Salamah Ibn ‘Abdullah Ibn ‘Umar Ibn Abu Salamah that he informed him that when Abu Salamah entered into a protective understanding with his uncle, Abu Talib, a number of men from Banu Makhzoom went to Abu Talib and said: “O Abu Talib, you protect from us, your nephew, Muhammad, how come you are also protecting our own man from us?” Abu Talib replied: “He has sought my protection and he is my sister’s son and if I unable to protect my sister’s son I should not be able to protect my brother’s son.” Abu Lahab got up angrily and said: “You have been too lenient with this old man! Will you not cease to dote on this man while he persists in the protection of his people? You will desist otherwise we shall stand up against him wherever he goes until the matter reaches the point of his desire.”

A Mention of (Abu Bakr) As-Siddiq’s Resolve to Migrate to Abyssinia

Ibn Ishaq said that from what was narrated to me by Muhammad Ibn Muslim Az-Zuhri from ‘Urwah from ‘A’ishah is that when Makkah became constricted for Abu Bakr As-Siddiq and he suffered harm as well

as the relentless harassment on Allah's Messenger, peace and blessings of Allah be upon him, he sought the permission of Allah's Messenger, peace and blessings of Allah be upon him, to migrate to Abyssinia and he permitted him. Abu Bakr set out on his Hijrah to Abyssinia. After a journey of a day or two from Makkah he met Ibn Ad-Daghinah the brother of Banu Al-Harith Ibn Bakr Ibn 'Abd Manat Ibn Kinanah and at that time he was the chief of the Al-Ahabish. "Where are you going, O Abu Bakr?" he asked. "My people have forced me out. They have harmed me and made life straightened for me." Abu Bakr replied. Ibn Daghinah said: "For what reason?! By Allah you have been graceful to kinsfolk and you have done so much good and you have provided for those in want. Return for you shall henceforth be under my protection." Then Abu Bakr returned with him until they entered Makkah. Ibn Daghinah stood up with Abu Bakr and said: "O Quraish! I have protected Ibn Abi Quhafah so no one should accost him except for good." So the pagans backed off from him.

'A'ishah continued: "Abu Bakr (May Allah be pleased with him) had a mosque by the doorstep of his house in Bani Jum'ah where he usually prayed. He was an emotional person, so anytime he recited the Qur'an he would weep. Children, slaves and women would gather round him in utter amazement concerning what they are seeing of his mien. Some Quraish men went to Ibn Daghinah and said to him: "O Ibn Daghinah, won't you stop this man from disturbing us. He is an emotional man, whenever he prays and recites what Muhammad has come with, he would weep and he has such a mien which we fear could be a source of trial for our children, women and the weak among us. So approach him and order him to enter his house and do whatever he likes therein."

'A'ishah continued: Ibn Daghinah went to Abu Bakr, may Allah be pleased with him, and said: "O Abu Bakr, I did not offer you protection so that you disturb your people. They have objected to your praying at your current location. So enter your house and do whatever you wish therein." Abu Bakr, may Allah be pleased with him, replied: "Perhaps I should repudiate your protection of me and prefer the protection of Allah instead?" Ibn Daghinah said: "Then do so!" Abu Bakr, may Allah be pleased with him, said: "I have repudiated it." Then Ibn Daghinah stood and announced: "O Quraish! Ibn Abi Quhafah has repudiated my protection of him so you may do as you wish with your companion."

The Mentioning of the Annulment of the Pact of Boycott

Ibn Ishaq said that the Banu Hashim and Banu 'Abdul-Muttalib still remained in their valley excommunicated by a pact which they had written on a parchment with the Quraish. Then a number of Quraish men rose with the intention of nullifying the pact of the boycott. The first person to make a successful attempt was Hisham Ibn 'Amr Ibn Rabee'ah Al-Harith Ibn Hubayyib Ibn Nasr Ibn Jadhimah Ibn Malik Ibn Hisl Ibn 'Amir Ibn Lu'ayy who was very upset at the plight of his relatives. This is because he was a cousin of Nadlah Ibn Hashim Ibn 'Abd Manaf from the mother's side. Thus, Hisham shared some connection with the Banu Hashim. He was a noble person among his people, and according to what has reached me, while Banu Hashim and Banu 'Abdul-Muttalib were in their valley, he would come with a camel load of food. At the mouth of the valley, he would loosen the rein of the animal from its head and then he would goad it from its side until the animal entered the valley so that the Banu Hashim and Banu 'Abdul-Muttalib might find it and eat the food. Again, he would come with a camel laden with wheat and he would behave in a similar manner as before.

Then he went to Zuhair Ibn Abi Umayyah Ibn Al-Mugheerah Ibn 'Abdullah Ibn 'Amr Ibn Makhzoom whose mother was Atikah Bint 'Abdul-Muttalib. He said: "O Zuhair, are you pleased that you eat food comfortably, adorn yourself with cloth and sleep with women while your maternal uncles are, as you have well- known, neither able to buy nor anyone buying from them; and neither are they being married nor are they being married to?

"As for me, I swear by Allah, if it was the maternal uncles of Al-Hakam Ibn Hisham (i.e. Abu Jahl) that were involved, and you invited him to the cause which he had invited you against your own maternal uncles, he would never have responded to you." He said: "Woe be unto you, O Hisham! What could I do? I am just a single person. By Allah, if I had one other person with me (in that cause) I will rise for the nullification of that boycott." Zuhair said: "You have found that other person." "And who is that?" Hisham asked. "Myself," Zuhair said and he added: "Find a third person for us."

So he went to Al-Mut‘im Ibn ‘Adiyy' and said to him: “Are you pleased that your fellow tribesmen from Banu ‘Abd Manaf are exterminated while you are a witness over that consenting with the Quraish on that?! By Allah, if you allow them to do that, you will find them quicker to do the same to you!” He replied: “Woe be to you! What can I do? I am just a lone person!” He said: “I have found a second person for you.” “Who is that?” Al-Mut‘im asked. “Myself,” he answered. “Let’s search for the third person.” Al-Mut‘im said. “I have done that,” he replied. “And who is that?” Al-Mut‘im asked. “Zuhair Ibn Abi Umayyah,” he replied. “Then let’s search for the fourth.” He went to Abul-Bakhtari Ibn Hisham and said something similar to what he said to Al-Mut‘im Ibn ‘Adiyy'. He replied: “Do you have anyone to lend support on that?” He replied in affirmative. “Who is that?” he asked. “Zuhair Ibn Abi Umayyah, AlMut‘im Ibn ‘Adiyy' and I am also with you.” He said. “Find a fifth person for us.”

He went to Zam‘ah Ibn Al-Aswad Ibn Al-Muttalib Ibn Asad and spoke to him mentioning their blood relation. Zam‘ah asked, “Is there any helper on this cause?” “Yes,” and he named the others. In the night, they climbed the mountain of Khatm Al-Hajoom, at the upper part of Makkah where they assembled and pledged to do their best to destroy the parchment. Zuhair volunteered to make the first move.

So the next morning when the clans have gathered in their various meeting places, Zuhair arrived at the Ka‘bah, circumambulated it, and then turned to the people and shouted: “O People of Makkah! Shall we eat food and wear clothes while Banu Hisham are left to perish, and no one buying from them or selling to them? By Allah, I shall not sit down until that unjust pact is destroyed!” Abu Jahl said, “You are a liar! By Allah, it will not be destroyed!” Zam‘ah interjected, “It is you who is a liar. By Allah, we have not been pleased with it since it was written!” Abul-Bakhtari also said: “By Allah, Zam‘ah is telling the truth. We are not pleased with what is written in it.” Al-Mut‘im Ibn ‘Adiyy' also lent his voice: “You are both right and anybody who says otherwise is a liar.” Hisham Ibn ‘Amr also said something similar. Then Abu Jahl said: “This conspiracy was hatched last night!” Meanwhile, Abu Talib was at a section of the Mosque nearby watching the proceedings.

Al-Mut‘im moved toward the parchment to tear it up, but found that the worms had already eaten it except the words: “In Your Name, O Allah.” The person who wrote the pact was Mansoor Ibn ‘Ikrimah and his hand had become paralyzed as they claimed.

Ibn Hisham said some people of knowledge said that Allah’s Messenger, peace and blessings of Allah be upon him, once said to Abu Talib: “O my uncle! Allah has sent worms to ravage the parchment of the Quraish and they left untouched any name belonging to Allah while they ate out all words indicative of injustice, breaking ties (of kinship) and calumny.” Abu Talib asked, “Did your Lord inform you of this?” “Yes,” Allah’s Messenger, peace and blessings of Allah be upon him, replied. “By Allah, no one shall enter upon you.” Then he went out to the Quraish and said to them: “O people of Quraish! My nephew has informed me that such-and-such has happened to your parchment. Go and fetch your parchment. If it is as he has said, then cease from excommunicating us and stand down from it. If he is proved to be false, I shall surrender my nephew to you.” The Quraish said: “We are pleased with that (arrangement).” When they looked into the parchment, they found it as Allah’s Messenger, peace and blessings of Allah be upon him, had related. However, that rather enhanced their enmity. Consequently, a group of men from the Quraish did what they did in nullifying the pact.

I say: In the same year, after their return, Abu Talib died and then his Khadeejah Bint Khuwailid soon afterward. May Allah be pleased with her. Details of that will be narrated shortly insha'Allah.

Muhammad Ibn Ishaq, Allah have Mercy on him, after the cancellation of the boycott pact, narrated many stories involving the enmity of the Quraish against the Messenger of Allah, peace and blessings of Allah be upon him, and their scaring away of Arabs who have arrived in Makkah for Hajj and ‘Umrah or some other purposes. The stories also include the miracles that Allah performed at the hands of the Messenger of Allah, peace and blessings of Allah be upon him, a pointer to his truthfulness concerning what he has brought to them of clear proof, correct guidance and a refutation of what they have charged him of transgression, enmity, deceit and chicanery. They also accused him of insanity, magic, sorcery and fabrication of lies. And

Allah has full Power and Control over His Affairs. He also mentioned the story of At-Tufail Ibn ‘Amr Ad-Dawsi who was a leader that is obeyed and a nobleman of the tribe of Daws.

Imam Ahmad related from Abu Hurairah, who said: “When At-Tufail and his companions came to Allah’s Messenger, peace and blessings of Allah be upon him, he said: 'the tribe of Daws has disbelieved and has belied you, ‘ whereupon he (Allah’s Messenger (peace and blessing of Allah be upon him)) said: 'O Allah guide aright the tribe of Daws and direct them to me'.”

Imam Ahmad related on the authority of Jabir that Tufail, son of ‘Amr Ad-Dawsi, came to the Allah’s Messenger, peace and blessings of Allah be upon him, and said: “Do you need strong, fortified protection? The tribe of Daws had a fort in the pre-Islamic days.” The Messenger of Allah, peace and blessings of Allah be upon him, declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar. When the Messenger of Allah, peace and blessings of Allah be upon him, migrated to Madinah, Tufail Ibn ‘Amr also migrated to that place, and there also migrated along with him a man of his tribe. But the climate of Madinah did not suit him, and he fell sick. He felt very uneasy. So he took hold of the iron head of an arrow and cut his finger joints. The blood gushed forth from his hands, till he died. Tufail Ibn ‘Amr saw him in a dream. His state was good and he saw him with his hands wrapped. He (Tufail) said to him: “What treatment did your Lord accord to you?” He replied. “Allah granted me pardon for my migration to the Messenger of Allah, peace and blessings of Allah be upon him.” He (Tufail) again said: “Why do I see you wrapping up your hands?” He replied: “I was told (by Allah): ‘We would not set right anything of yours which you damaged yourself'.” Tufail narrated this (dream) to the Messenger of Allah, peace and blessings of Allah be upon him. Upon this he prayed: “O Allah! Grant pardon even to his hands.”

If it is said how do we reconcile between this Hadith and what is established in the Saheehain from the path of Al-Hasan Ibn Jundab who narrated that Allah’s Messenger, peace and blessings of Allah be upon him, said: “Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, ‘My Slave hurriedly brought death upon himself so I have forbidden him (to enter) Paradise’.”

Response to this is multifaceted: It could be that it is because one was a non-Muslim while the other was a Muslim. It is possible that his suicide action is independent of his admittance into Hellfire, rather, it was his polytheism and Allah merely mentioned his suicide so that his people might take lesson from it.

It is possible that one was knowledgeable of the prohibition of suicide while the other was ignorant of it due to his accepting Islam recently.

It is possible that one did it due to his permitting what Allah has prohibited while the other did not permit it but did it in error.

It is possible that one did it with a clear intention of suicide but the other may not have intended suicide when he did what he did.

It is possible that one has a paucity of righteous deeds so his few righteous deeds were insufficient to cancel his great sin. Meanwhile, the other person had many righteous deeds which saved him from entering the Fire and consequently Allah forgave him because of his migration to the Prophet, peace and blessings of Allah be upon him. However, a blemish remained only on his hand and his remaining condition was good. Thus that blemish was covered for him. When At-Tufail Ibn ‘Amr saw it covered, he asked him: “what happened to you?!” and he said: “It was said to me: ‘We would not set right anything of yours which you damaged yourself.’ When At-Tufail narrated his dream to Allah’s Messenger, peace and blessings of Allah be upon him, he prayed for him saying: “O Allah! Grant pardon even to his hands.” i.e. correct what has been damaged from him. It is undoubted that Allah accepted the supplication of Allah’s Messenger, peace and blessing of Allah be upon him, for the companion of At-Tufail Ibn Amr.

The Story of ‘A’sha Banu Qais Ibn Tha‘labah

Ibn Hisham said: ‘A’sha Banu Qais Ibn Tha‘labah Ibn ‘Ukabah Ibn Sa’b Ibn Ali Ibn Bakr Ibn Wa’il went to Allah’s Messenger, peace and blessings of Allah be upon him, with the intention of accepting Islam.

Ibn Hisham said: When he got to Makkah or nearby, some of the pagans of Quraish accosted him and they asked him about his affairs and he informed them that he came to Allah’s Messenger, peace and blessings of Allah be upon him, to accept Islam. They said to him: “O Abu Baseer, he forbids adultery” Al-‘A’sha responded: “By Allah, that is exactly the issue I desire from him.” Again they said: “O Abu Baseer, he also forbids intoxicant.” Al-‘A’sha replied: “concerning that, by Allah, I have never considered intoxicant a necessity. I am abandoning it this year.” Then he came to Allah’s Messenger, peace and blessings of Allah be upon him, and accepted Islam. He went away and died the same year and he never returned to the Prophet, peace and blessings of Allah be upon him. This is how Ibn Hisham has related the story here and he criticizes Muhammad Ibn Ishaq a lot, may Allah be pleased with him. This is one of the places where Ibn Hisham, may Allah have Mercy on him, has criticized him because intoxication was prohibited in Madinah after the incident of Banu Nadeer as shall be explained shortly. The decision of Al‘A’sha to proceed to accept Islam occurred after the Hijrah and his poem is indicative of that when he said:

O you asking me to where I am headed

With the people of Yathrib I have a date

The proper flow according to Ibn Hisham is to delay the mentioning of the story till after the Hijrah rather than mentioning it here now. And Allah (SWT) knows best.

The Story of the Wrestling of Rukanah and How He Sees the Tree Which the Prophet Called and It Returned

Ibn Ishaq said: Abu Ishaq Ibn Yasar narrated to me that Rukanah Ibn Abd Yazeed Ibn Hashim Ibn AlMuttalib Ibn ‘Abd Manaf was the strongest man of the Quraish. One day, he met Allah’s Messenger, peace and blessings of Allah be upon him, in one of the pathways of Makkah and the Prophet, peace and blessings of Allah be upon him, said to him: “O Rukanah, shouldn’t you fear Allah and accept what I am inviting you to?” He replied, “If I knew that what you are saying is the truth, I would have followed you.” Then Allah’s Messenger, peace and blessings of Allah be upon him. said to him: “If I am able to beat you in a wrestling match would you believe that what I am saying is the truth?” “Yes,” Rukanah said confidently. “Okay, stand up for a duel.”

Rukanah rose to the Prophet, peace and blessings of Allah be upon him, and they had a wrestling bout. The Messenger of Allah, peace and blessings of Allah be upon him, felled him helplessly. He said: “Let’s do it again, O Muhammad.” Then they had another round and again, the Prophet, peace and blessings of Allah be upon him, threw him down. He said: “O Muhammad, this is surprising! You threw me?!” Allah’s Messenger, peace and blessings of Allah be upon him, said: “There is something more astonishing than that. I will show you if you would fear Allah (SWT) and obey my orders.” “What is that?” Rukanah asked. “I will call, for you, this tree you are seeing and it will come to me.” Then Allah’s Messenger, peace and blessings of Allah be upon him, called the tree and then it approached until it stood in front of the Messenger of Allah, peace and blessings of Allah be upon him, and he said to it: “Return to your position.” Then the tree returned to its position.

He continued: Then Rukanah went to his people and said: “O Banu ‘Abd Manaf, by Allah, I have never seen a person having a greater knowledge of magic than him (Muhammad).” Then he narrated to them what he had seen and what he (the Prophet) had done. This is how Ibn Ishaq has related this story in a mursal form with this wording. Abu Dawood and At-Tirmidhi have reported from the Hadith of AbulHasan Al-Asqalani from Abu Ja‘afar Ibn Muhammad Ibn Rukanah from his father that Rukanah wrestled with the Prophet, peace and blessings of Allah be upon him, and the Prophet, peace and blessings of Allah be upon

him, threw him down. Then Imam At-Tirmidhi said: “That Hadith is ghareeb (strange). We do not know Abu Al-Hasan or Ibn Rukanah."

I say: Abu Bakr ash-Shafi‘i has narrated with a good chain from Ibn ‘Abbas, may Allah be pleased with him, that Yazeed Ibn Rukanah wrestled with the Prophet, peace and blessings of Allah be upon him, and the Prophet threw him down thrice, each time upon a bet of one hundred goats. Upon throwing him down the third time, he said: “O Muhammad, no one had ever pinned my back to the ground before you and no one had been more hateful to me than you; now. I bear witness that none deserves to be worshipped (in Truth) but Allah and that you are a Messenger of Allah.” The Messenger of Allah, peace and blessings of Allah be upon him, stood up from him and returned his goats.

Ibn Ishaq said: Whenever Allah’s Messenger, peace and blessings of Allah be upon him, sat at the Ka‘bah, some of the weak ones from his Companions – Khabbab, ‘Ammar, Abu Fukaihah, Yasar the freed slave of Safwan Ibn Umayyah, Suhaib and some others among the Muslims, may Allah be pleased with them, would sit with him, and the Quraish would poke fun at them. They would say to one another, “As you have seen, these are his Companions. Are they the ones, of all of us, upon whom Allah has bestowed the favor of guidance and true religion? If what Muhammad came with is of any good, none would have preceded us to it and Allah would not have preferred them above us for it.” Then Allah revealed concerning them: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust). Thus We have tried some of them with others, that they might say: 'Is it these (poor Believers) that Allah has favored from among us?' Does not Allah know best those who are grateful? When those who believe in Our Ayat (proofs, evidences, Verses, lessons, Signs and revelations, etc.) come to you, say: 'Salamun ‘Alaikum' (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful." (Soorah Al-An‘am 6:52-54)

He continued: Most of the times, Allah’s Messenger, peace and blessings of Allah be upon him, would sit at the Marwah hillock by the sales point of a Christian boy called, Jabr, a slave of the Banu Al-Hadrami. The Quraish would say: “By Allah, no one taught Muhammad much of what he came with except Jabr. Thus, Allah revealed concerning their insinuations: “And indeed We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad).' The tongue of the man they refer to is foreign, while this (the Qur’an) is a clear Arabic tongue.” (Soorah An-Nahl 16:103)

Then he mentioned the revelation of Soorah Al-Kawthar concerning ‘Aas Ibn Wa’il when he said regarding the Messenger of Allah, peace and blessings of Allah be upon him, that he is "Abtar" i.e. bereft of a successor such that when he dies, remembrance of him will also cease. Thus Allah says: “For he who makes you angry (O Muhammad), - he will be cut off (from every good thing in this world and in the Hereafter).” (Soorah Al-Kawthar 108:3) i.e. his remembrance will be cut after him even if he is succeeded by large offsprings and descendants. Good reputation and truthful tongue (in praise) is not a function of large children, progenies and successors. We have spoken about this Soorah in the Tafseer; to Allah belongs all praise.

Thereafter, he mentioned the revelation of the statement: “And they say: 'Why has not an angel been sent down to him?' Had We sent down an angel, the matter would have been judged at once.” (Soorah AlAn‘am 6:8) This is as a result of the statement of Ubayy Ibn Khalaf, Zam‘ah Ibn Al-Aswad, Al-‘Aas Ibn Wa’il and An-Nadr Ibn Al-Harith; that "why has not an angel been sent down to you speaking on your behalf?”

Ibn Ishaq said: According the report reaching us, Allah’s Messenger, peace and blessings of Allah be upon him, once met Al-Waleed, Umayyah Ibn Khalaf and Abu Jahl. They incited and made fun of him. The Messenger of Allah, peace and blessings of Allah be upon him, was infuriated and Allah revealed: “And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.” (Soorah Al-An‘am 6: 10)

I say: Allah says: “Verily, (many) Messengers were rejected before you (O Muhammad), but with patience they bore the rejection, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).” (Soorah Al-An‘am 6: 34)

Allah, Most High, also says: “Truly! We will suffice you against the scoffers.” (Soorah Al-Hijr 15:95)

Ibn Ishaq said: The chiefs of the mockers were five, as narrated to me by Yazeed Ibn Rooman from ‘Urwah Ibn Az-Zubair. They were elderly and noble men of their people. They were: Al-Aswad Ibn AlMuttalib, Abu Zam‘ah whom Allah’s Messenger, peace and blessings of Allah be upon him, cursed thus, “O Allah! Take his sight and try him with his child.” Others were Al-Aswad Ibn ‘Abd Yaghooth, AlWaleed, Al-‘Aas Ibn Wa’il and Al-Harith Ibn At-Tulatilah. He also related that Allah revealed this Verse concerning them: “Therefore proclaim openly (Allah’s Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikoon (polytheists, idolaters, and disbelievers, etc.). Truly! We will suffice you against the scoffers. Who set up along with Allah another ilah (god), they will come to know.” (Soorah Al-Hijr 15:94-96)

At this point, Imam Al-Baihaqi mentioned the curse of Allah’s Messenger, peace and blessing of Allah be upon him, on the Quraish when they defied him that they should be afflicted with seven years of famine and starvation similar to that of Yoosuf. Then he cited what is related by the Sheikhain in the Saheehain from Ibn Mas‘ood. He said: “Five (great events) have passed: the constant Punishment, the (victory of the) Romans, the (Enveloping) by the Smoke, the Mighty grasp and the splitting of the moon.”

In another narration from Ibn Mas‘ood, he said: When the Quraish became defiant of Allah’s Messenger, peace and blessing of Allah be upon him, and they tarried in their acceptance of Islam, he said: “O Allah, afflict them with seven years of famine similar to that of Yoosuf.” Then they were afflicted with famine for a year until everything became desolate till they ate carcass until they would see something like smoke between the sky and the Earth (because of severe hunger). Then he prayed and Allah relieved them of it. Then ‘Abdullah recited this Verse: “Verily, We shall remove the torment for a while. Verily! You will revert.” (Soorah Ad-Dukhan 44:15) Thereafter, they reverted and disbelieved and it (the punishment) was delayed for them till the Day of Resurrection or they said: the Battle of Badr. It is also related through ‘Abdur-Razzaq from Ma‘mar from Ayyoob from ‘Ikrimah from Ibn ‘Abbas who said: “Abu Sufyan came to Allah’s Messenger, peace and blessing of Allah be upon him, to seek his assistance due to severe hunger for they had found nothing (to eat) until they ate dyed wool.”

Then Allah revealed: “And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah) with submission to Him.” (Soorah Al-Mu’minoon 23:76) (He continued:) “Then Allah’s Messenger, peace and blessing of Allah be upon him, supplicated until Allah relieved them.”

Then, Al-Baihaqi cited the story of Persia and the Romans and the revelation of the statement of Allah: “Alif-Lam-Mim. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians), With the help of Allah, He helps whom He wills, and He is the Almighty, the Most Merciful.” (Soorah Ar-Room 30:1-5)

Then it is also narrated from Ibn ‘Abbas that he said: The Muslims desired that the Romans should vanquish the Persians for they were the People of the Book while the pagans desired that the Persians vanquish the Romans for they were idol worshippers (like them). The Muslims mentioned this to Abu Bakr who, in turn, mentioned it to the Prophet, peace and blessings of Allah be upon him. The Prophet, peace and blessing of Allah be upon him, said: “They (the Romans) shall certainly be victorious.” Abu Bakr mentioned that to the pagans and they said: “Let there be a (bet for a) period (of time) between us and you, if they (the

Romans) win, such and such shall be yours and if we are victorious, such and such shall be ours." Abu Bakr mentioned that too to Allah's Messenger, peace and blessing of Allah be upon him, and he said: "Why don't you make it less than ten years?" He said: In less than ten years, the Romans were eventually victorious thereafter.

The Journey by Night of Allah's Messenger, peace and blessing of Allah be upon him, from Makkah to Jerusalem and then his ascension there from to the heavens

Abu Bakr Ibn Abi Shaibah related from 'Uthman from Sa'eed Ibn Meena from Jabir and Ibn 'Abbas both of whom said: Allah's Messenger, peace and blessing of Allah be upon him, was born in the year of the elephant on Tuesday, 12th day of Rabee' ul- Awwal. He was raised a Prophet in Rabee' ul-Awwal, in the same month, he was taken to the heaven same month, he died in the same month, migrated same month, died same month and in the same revelation ceased. This is the preference of Al-Hafiz Abdul-Ghani Ibn Suroor Al-Maqdisi in his Seerah. He cited a Hadith with inauthentic chain of narrations which we mentioned in "the virtues of the month of Rabee' ul-Awwal" that Al-Isra Wal-Mi'raj occurred in the 27th night of Rajab. And Allah knows best. There are those who claim that Al-Isra occurred in the first night of Jumu'ah in the month of Rajab. It is the night of Ragha'ib in which the popular Salat is established; however, there is no basis for that. And Allah knows best.

We have mentioned the Ahadeeth cited concerning that during the study of the statement of Allah: Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad) for a journey by night from Al-Masjid-Al-Haram (at Makkah) to the farthest mosque (in Jerusalem), the neighborhood whereof We have blessed, in order that We might show him (Muhammad) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. (Soorah Al-Isra 17:1)

We shall mention briefly what Ibn Ishaq said, Allah have Mercy on him. He said, after all he mentioned in the previous sections: "Then Allah's Messenger, peace and blessing of Allah be upon him, was taken by night from Al-Masjid Al-Haram to the Masjid Al-Aqsa at Bait Al-Maqdis in Jeruasalem. The news of Islam had spread among the Quraish in Makkah and all the tribes. (He continued), from what has reached me about his journey was related from Ibn Mas'ood, Abu Sa'eed, 'A'ishah, Mu'awiyyah, Umm Hani Bint Abu Talib, Allah be pleased with them all; and Al-Hasan Ibn Abul-Hasan, Ibn Shihab Az-Zuhri, Qatadah and others from among the people of knowledge all of them narrating from him some of what I have been informed of about him.

His journey and what has been related to me about it, of some tests and tribulations, some of the commands of Allah, (the Greatness of His) Power and His Authority and a lesson for the men of understanding. He was taken by night in manner that Allah wished and in a manner that He chose to let him see what He wished from some of His Signs in such a way that he made him view some of the ordainments of Allah, His Magnificent Authority and His Power with which He does whatever He wills. Abdullah Ibn Mas'ood, from what reached me, said: "Al-Buraq, was brought for Allah's Messenger, peace and blessing of Allah be upon him. Al-Buraq is an animal on which the Messengers of Allah rode. Each stride of the animal reaches the furthest point of its sight. The Prophet, peace and blessing of Allah be upon him, was carried on it and set out along with his companion to see some of the signs between the heaven and the Earth until they got to Bait Al-Maqdis. There, he found Ibrahim, Moosa and 'Eesa among a group of Prophets that have gathered to welcome him. He led them in Salat and then he was brought three vessels each containing milk, an intoxicant and water. It was mentioned that the Prophet, peace and blessing of Allah be upon him, drank from the vessel of water and Jibraeel said to him: "You were guided and your nation will also be guided."

Ibn Ishaq related, from the information that reached him from Umm Hani that she said: "The Messenger of Allah was not taken by night (Isra) from anywhere other than my house. He slept in my house that night after he had offered the late night prayer (Isha'). When it neared the time of Fajr (daybreak), he woke us.

When he rose, he offered the morning (Subh) prayers and we offered it with him then he said: “O Umm Hani’! I had prayed the late night prayer (Isha’) with you in this valley then I was taken to Bait Al-Maqdis and I prayed there and now I just offered the morning prayer with you as you have observed.” Then he stood up to leave, I held the edge of his cloth and I said: "O Prophet of Allah, do not narrate this to people so that they may not belie you and insult you.” He said: “By Allah, I am going to narrate it to them.” So he informed them and they belied him. He said to them: “The proof of that is that I met the caravan of such-and- such clan in such-and-such valley. I startled them and a camel bolted away and I directed them to it while I was on my way to Ash-Sham. Then I retuned until I reached Dajnan (a mountain located in the direction of Tihamah), I met the caravan of such- and-such clan and I found the people in it asleep. There was a vessel containing water which they covered with something. I lifted the lid of the container and drank its content and I replaced the cover as it was. The evidence of that is that their caravan is desceding right now from the mountain path of Tan‘eem at its vanguard is an ash-colored camel. On its back are two wooden containers, one of them black in color and the other a mixture of white and black color.” The people hastened toward the mountain pass and the camel that they first met was not the one described to them. They asked them about the water container and the camel and they were informed about them just as Allah’s Messenger, peace and blessing of Allah be upon him, had told them.

Ibn Ishaq said: It is narrated to me that Abu Sa‘eed Al-Khudri said: I heard Allah’s Messenger, peace and blessing of Allah be upon him, say: “When I finished with what transpired at Bait Al-Maqdis, I was taken on Mi‘raj (ascension to the heaven) and I did not see anything more beautiful. This is the same place to which your dead soar at the point of death. My companion raised me onto it until we ended up at one of the gates of heaven called ‘Bab ul-Hafazah’ under the charge of an angel called Isma’eel. Under him are twelve thousand angels and under each of those twelve thousand angels were another twelve thousand angels.

He continued: Allah’s Messenger, peace and blessing of Allah be upon him, would say when he narrates this Hadith: “And none can know the hosts of your Lord but He.” (Soorah Al-Muddaththir 74:31) Then he related the remainder of the Hadith completely which is an extremely long one with his chain of narrations and wordings in his Tafseer. We discussed it at length for it is one of the ghareeb (strange) Ahadeeth and there is a weakness in its chain of narrations. This is also same in the Hadith of Umm Hani. The well-established version is the one in the Saheehain from the narration of Shareek Ibn ‘Abdullah Ibn Abi Namir from Anas that the Night Journey was from the Masjid Al-Haram at the Hijr (Isma‘eel). There are some oddities in its wordings from some angles. From the strangeness in this report is his statement: “That (the journey) took place before revelation was sent to him.” The response is that the first time they came was before revelation was sent to him and in that night nothing really happened. Then the angels came once again on another night and he said nothing concerning that. That was prior to the revelation (of the Qur’an) to him. Rather, he came to him after revelation had commenced. The Isra occurred either a little after (the commencement of) Inspiration as claimed by some or much after with about ten years as claimed by others and this is the most popular view. The washing of his chest that night before the Isra was the second or third, according to an opinion. This is because his attention is required at the sublime company and the presence of Allah. Then he rode Al-Buraq as a measure of elevation, esteem and honor for him. When he got to Bait Al-Maqdis he tethered it to a loop which previous Prophets had also tethered it.

Then he entered the Bait Al-Maqdis and offered Salat in its Qiblah as (tahiyyah) greeting for mosque. Hudhaifah, Allah be pleased with him, objects to (the report) that he entered Bait Al-Maqdis and the tethering of the animal and his Salat therein, saying that this is odd and an affirming evidence is preferred over a negating one.

They also disagree on the timing of his congregating with the Prophets and his leading them in prayer whether that occurred before his ascension to the heaven as pointed out by all that came before or after his descension from the heaven as indicated by some of the versions which appears to be a more logical transition as we shall mention shortly. Two opinions can be gleaned on this. And Allah knows best.

When he concluded the affairs of the Bait Al-Maqdis, a stairway was set up for him. He climbed it till he reached the heavens. The ascension was not on the Buraq as mistakenly supposed by some people. Rather,

Al-Buraq had been tethered at the entrance of the Mosque of Bait Al-Maqdis so that he may ride it on his return journey back to Makkah.

He climbed from one heaven to another in his ascension until he passed the fourth. Each time he got to a heaven, he met its companions and those residing there among the senior angels and Prophets. He mentioned the specific Prophets he met such as Adam in the heaven closest to the Earth; Yahya and ‘Eesa in the second heaven; Idrees in the fourth; Moosa in the sixth based on what is more authentic; he met Ibrahim in the seventh heaven reclining his back against Bait Al-Ma‘mur in which 70,000 angels enter everyday to offer Salat and circumambulate in the worship (of Allah). Each 70,000 will not return to it until the Day of Resurrection. He passed by the rank-and-file of the angels until he got to a level where he heard the sound of pens, writing. Allah’s Messenger, peace and blessing of Allah be upon him, was raised to the Sidrat Al-Muntaha which is a tree, the size of its leave measuring the ear of an elephant and the dimension of its Nabk fruit is like that of the clay jugs of Hajar (i.e. a town in Arabia). It is shrouded in resplendent and magnificent colors. The angels climb it like crows owing to their numbers. Its floor is of gold and it is enveloped in the radiance of Allah’s Light. He saw there Jibraeel, peace be upon him, with 600 wings and the distance between two of his wings is like the distance between the heaven and the Earth.

This is what Allah mentioned (in the Qur’an): “And indeed he (Muhammad) saw him (Jibraeel) at a second descent (i.e. another time). Near Sidrat ul-Muntaha [lote-tree of the utmost boundary (beyond which none can pass)]. Near it is the Paradise of Abode. When that covered the lote-tree which did cover it! The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it). Indeed he (Muhammad) did see, of the Greatest Signs, of his Lord (Allah).” (Soorah AnNajm 53:13-17)

That is, he neither turned right nor left and he did not raise his gaze beyond the limit set for him. This is a great approval for him and a noble manner. This marks the second time he would see Jibraeel in the actual form in which Allah has created him as reported by Ibn Mas‘ood, Abu Hurairah, Abu Dharr and ‘A’ishah. Allah be pleased with them all.

The first time is indicated by the statement of Allah: “He has been taught (this Qur’an) by one mighty in power (Jibraeel). Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibraeel) rose and became stable]. While he (Jibraeel) was in the highest part of the horizon, Then he (Jibraeel) approached and came closer, And was at a distance of two bows’ length or (even) nearer, So did (Allah) convey the Inspiration to His slave (Muhammad through Jibraeel).” (Soorah An-Najm [53]:5-10)

That was when he saw him on the horizon when Jibraeel approached Allah’s Messenger, peace and blessing of Allah be upon him, in his gargantuan creation spanning the space between the heaven and the Earth. He came close to Allah’s Messenger, peace and blessing of Allah be upon him, till the distance between them was no more than the span of two bows or even closer. This is the more authentic tafseer as indicated by the words of senior Companions whose names had been mentioned previously. May Allah be pleased with them all.

However, concerning the statement of Shareek reported from Anas on the Hadith of Al-Isra: “then the Omnipotent Lord of Honor came close and was at a distance of two bows’ length or (even) nearer,” it is possible that this is the understanding of the narrator and he interpolated it into the Hadith. And Allah knows best. Even though it is preserved yet it is not the tafseer of the Verse; rather it is something else not indicated by the Verse. And Allah (SWT) knows best.

That night, Allah (SWT) made obligatory on His servant, Muhammad, peace and blessing of Allah be upon him, and on his Ummah, Salawat (prayers) to be offered 50 times every day and night. Then he did not cease going back and forth between Moosa and Allah, the Lord Almighty, until Allah reduced them to five; to Him belong gratitude and grace. And He (Allah) said: “It is five (but they shall equal) fifty (in reward). Good deeds are multiplied ten fold.”

That night, he also obtained the honor of being spoken to directly by Allah Almighty. The Imams of Sunnah are categorical concerning that. However, they disagree on the sighting (of Allah). Did Allah's Messenger, peace and blessing of Allah be upon him, see his Lord on the night of ascension? Some of them said he saw Him with his heart twice. This is the opinion of Ibn 'Abbas and a group (of scholars). Ibn 'Abbas and others were categorical about the seeing of the Almighty. Among those who were also categorical about the Prophet's seeing of Allah were Abu Hurairah, Ahmad Ibn Hambal, may Allah be pleased with both of them. There are those who declare that the seeing was with the two eyes. This is the preferred opinion of Ibn Jareer and he went to the extreme in it. Others also followed him among the later scholars. From those recorded to hold the opinion of seeing with the physical eyes was Sheikh AbulHasan Al-Ash'ari from what was related from him by As-Suhaili. This is also the preferred opinion of Shaikh Abu Zakariyya An-Nawawi in his fatawa.

Another group argues that that (i.e. the physical seeing) did not happen based on the Hadith of Abu Dharr in Saheeh Muslim: "I asked the Messenger of Allah, peace and blessing of Allah be upon him: 'Did you see your Lord?' He said: 'He is a Light, how could I see Him'?" In yet another version: "I saw Light."

They argued further: It is not a seeing with the mortal eyes. This is why Allah said to Moosa, according to what is related in some Divine books: "O Moosa, no living person shall see Me except that he dies and no dry thing except that it is pulverized." The divergence (of opinion) on this matter is well-known among the predecessors and the successors. And Allah knows best.

Thereafter, Allah's Messenger, peace and blessing of Allah be upon him, descended to Bait Al-Maqdis. A popular view is that the Prophets descended with him on his return from the presence of Allah as a mark of honor and esteem as is customary of delegates. He did not meet any one of them before his invitation to the heaven. That is why whenever he met any one of the Prophets, Jibraeel would say to him when that person approached to offer Salam (greeting): "This is so-and-so, say Salam to him." If he had met them prior to his ascension, there would have been no need for introducing them to him the second time. From what is indicative of that is his statement that: "When it was time for prayers, I led them."

He witnessed that night, scenes from the Signs of Allah, that if someone other than him were to see a part of it, he would wake up dazed or in a giddy mental state. However, Allah's Messenger, peace and blessings of Allah be upon him, woke up in a calm state fearful that if he informed his people about what he saw, they would hasten to call him a liar. Cautiously, he first told them that he went to Bait Al-Maqdis same night. It is related that Abu Jahl, may Allah's curse be upon him, saw Allah's Messenger, peace and blessings of Allah be upon him, in the Masjid Al-Haram sitting quietly. He said to him: "Do you have any news?" The Messenger, peace and blessings of Allah be upon him, of Allah replied: "Yes." "What is the news?" Abu Jahl asked. "I was taken by night to Bait Al-Maqdis," Allah's Messenger, peace and blessings of Allah be upon him, told him. "Bait Al-Maqdis?!" Abu Jahl asked in astonishment. "Yes," the Messenger of Allah, peace and blessings of Allah be upon him, replied calmly. Abu Jahl asked him, "If I gather your people so that you may inform them, would you repeat what you have just told me?" Again, the Prophet, peace and blessing of Allah be upon him, answered: "Yes." Abu Jahl intended to gather the Quraish so that they may hear that from him and Allah's Messenger, peace and blessing of Allah be upon him, also wanted them to gather so as to inform them of same and to deliver the message to them. So Abu Jahl said loudly: "Come around, O men of Quraish!" When they gathered into an assembly, he said to the Prophet, peace and blessing of Allah be upon him: "Tell them what you have just told me." Then Allah's Messenger, peace and blessings of Allah be upon him, narrated to them the story of what he saw and that he went to Bait Al-Maqdis that night and prayed therein. Some of them clapped in bewilderment and others hissed indicating the remoteness of the truth of what he said.

The news of the story went round Makkah and some people came to Abu Bakr, may Allah be pleased with him, and informed him that Muhammad, peace and blessings of Allah be upon him, said such-andsuch. He said, "You are telling lie against him." They said: "By Allah, he actually said so." Then Abu Bakr said: "If he really said that, then he has told the truth."

Then he came to Allah’s Messenger, peace and blessings of Allah be upon him, while the pagans of Quraish were surrounding him. He asked him about the story and he informed him. He sought from him the description of Bait Al-Maqdis so that the pagans may hear it and thereby see the truth of his claim. However, it is recorded in the Saheeh that it is the pagans who asked Allah’s Messenger, peace and blessings of Allah be upon him, that. The Messenger of Allah, peace and blessings of Allah be upon him, said: “I kept informing them of the description and certain things became unclear to me and then Allah showed me the picture of Bait Al-Maqdis till I was looking at it as if it was just less farther than the house of ‘Aqeel. So I described it to them.” They said: “As for the description, it is correct.”

Ibn ‘Abbas said: It is a physical seeing which Allah’s Messenger, peace and blessing of Allah be upon him, was made to see. This is the opinion of the majority among the predecessors and the successors that the Isra was in body and soul as pointed out by the literal narration of his riding and climbing in his ascension. Thus, Allah says: “Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad) for a journey by night from Al-Masjid-Al-Haram (at Makkah) to the farthest mosque (in Jerusalem).” (Soorah Al-Isra 17:1)

Glorification is done at the occurrence of a great supernatural sign. That is an indication that the journey occurred in body and soul and the "slave" is an expression of both. Also, if it had been in dream, the pagans of Quraish would not have hastened to deny and reject it since there is nothing really spectacular about it i.e. traveling in dream. This indicates that it was in a wakeful state and not in his sleep.

Ibn Ishaq narrated: Some of the family of Abu Bakr narrated to me from ‘A’ishah, the Mother of the Believers, that she used to say: “The body of Allah’s Messenger was not missed but Allah took him by the soul (on the journey).”

In the morning of the night of Isra, Jibraeel came to him at the time of the declension of the midday sun and explained to him the manner of prayer and its timing. Allah’s Messenger, peace and blessings of Allah be upon him, commanded that his Companions should gather and Jibraeel led him (in the prayers of) that day till the next and the Companions follow the Prophet, peace and blessings of Allah be upon him, while he in turn followed Jibraeel as cited in the Hadith narrated from Ibn ‘Abbas and Jabir: “Jibraeel led me in prayer at the House (i.e. the Ka‘bah) twice.” He also explained to him the two timings (of each Salat) the beginning and the end times. Both times and the time in between are the timing of each Salat but he did not mention any intervening timing for the Maghreb prayer. This has been established in the Hadith of Abu Moosa, Buraidah and ‘Abdullah Ibn ‘Amr, all which is related in Saheeh Muslim.

As regards what is recorded in Saheeh Al-Bukhari from ‘A’ishah that she said: “The prayer was prescribed as consisting of two rak‘ahs, (both) when one was resident and when traveling. The prayer while traveling was left according to the original prescription and the prayer of the one who was resident was increased.”

Awza’i also narrated a similar thing from Az-Zuhri and Ash-Sha‘bi from Masrooq.

There is somewhat ambiguity for the fact that ‘A’ishah used to offer her prayer in full while on a journey; same goes for ‘Uthman Ibn ‘Affan. We have spoken on that when discussing the statement of Allah:

“And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.” (Soorah An-Nisa’ 4:101)

Imam Al-Baihaqi said: Al-Hasan Al-Basri holds the opinion that in the prayer of a resident the first to be made obligatory was four rak‘ahs as mentioned in mursal form concerning his prayer the morning of the night of ascension. Zuhr was ordained four (rak‘ahs); so also was ‘Asr. As for Maghreb, three rak‘ahs were ordained with a loud recitation in the first two. Isha’ is four with a loud recitation in the first two rak‘ahs and two rak‘ahs were ordained for Subh and recitation in both is loud.

I say: Perhaps ‘A’ishah intended that the prayer used to be offered in two rak‘ahs before the ascension. Thereafter, when the five daily prayers were ordained, the prayer of a resident was left according to the

original prescription while a concession was given that the prayer on a journey be offered in two rak‘ahs as it were in the early time. Against the backdrop of this, all ambiguities are dispelled. And Allah knows best.

The Splitting of the Moon in the Time of the Prophet, Peace and Blessings of Allah be Upon Him

Allah, Most High, says: The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad to show them a miracle, so he showed them the splitting of the moon). And if they see a sign, they turn away, and say: “This is continuous magic.” They belied (the Verses of Allah, this Qur’an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. (Soorah Al-Qamar 54:1-3)

The Muslims are agreed upon the occurrence of that during his time. A number of Ahadeeth have been reported concurrently concerning that from various routes in such a way that they denote decisiveness in the view of the one who comprehends that and reflects on it. We shall mention as much as possible, if Allah wills.

Anas reported (that): “The people of Makkah demanded that Allah’s Messenger, peace and blessing of Allah be upon him, show them (some) signs (miracles) and he splitted the moon in Makkah twice.” He recited: “The Hour has drawn near, and the moon has been cleft asunder.” (Soorah Al-Qamar 54:1)

Ibn ‘Abbas narrated: “The moon was split into two parts during the lifetime of the Prophet.” Related by Al-Bukhari and Muslim.

Al-Hafiz Abu Nu‘aim reported that Ibn ‘Abbas said concerning the Verse: “The Hour has drawn near, and the moon has been cleft asunder” that “the polytheists gathered in the presence of Allah’s Messenger, peace and blessings of Allah be upon him. Among them were Al-Waleed Ibn Al-Mugheerah, Abu Jahl, Al-‘As Ibn Wa’il, Al-‘As Ibn Hisham, Al-Aswad Ibn ‘Abd Yaghooth, Al-‘As Ibn Al-Muttalib, Zam‘ah Ibn Al-Aswad, Nadhr Ibn Al-Harith and their cohorts. They said to the Prophet, peace and blessings of Allah be upon him: “If indeed you are truthful, then split the moon into two halves for us; one half over Abu Qubays and the other half above Qu’ayqi’an.” The Prophet, peace and blessings of Allah be upon him, said to them: “If I do so will you believe?” they replied in affirmative. It was on a night of a full moon and Allah’s Messenger, peace and blessings of Allah be upon him, asked Allah to grant him what they had requested. The moon splitted into two halves; one half on Abu Qubays and the other on Qu’ayqi’an. Allah’s Messenger, peace and blessings of Allah be upon him, called out: “O Aba Salamah Ibn ‘Abd Al-Asad and Al-Arqam Ibn Al-Arqam bear witness (to this)!”

The Death of Abu Talib, the uncle of Allah’s Messenger and soon after, Khadeejah Bint Khuwaiylid, the wife of Allah’s Messenger

Ibn Ishaq said: Then Khadeejah and Abu Talib died the same year. With the death of Khadeejah, calamities befell Allah’s Messenger, peace and blessings of Allah be upon him, in quick succession. She had been to him a solace to which he took recourse in times of trial. Coupled with that was the death of his uncle, Abu Talib. He had been to him a prop and a fortress in his affairs, a protection and a helper against his people. These deaths occurred three years before his migration to Madinah. When Abu Talib died, the Quraish were able to inflict such harm on Allah’s Messenger, peace and blessings of Allah be upon him, which they were not able in the lifetime of Abu Talib. One of the foolish ones among the Quraish once stood in his way and threw dust on his head.

Hisham Ibn ‘Urwah narrated to me from his father who said: “Allah’s Messenger, peace and blessings of Allah be upon him, returned to his house with sand on his head. One of his daughters rose to wash it while she wept. Allah’s Messenger, peace and blessing of Allah be upon him, said: “Do not weep my daughter

for Allah will protect your father." Meanwhile, he was also saying as well: "The Quraish were not able to inflict anything detestable to me until Abu Talib died."

Ibn Ishaq related that Ibn ‘Abbas said: when some noblemen of the Quraish went to Abu Talib, among whom were ‘Utbah Ibn Rabee‘ah, Shaibah Ibn Rabee‘ah, Abu Jahl Ibn Hisham, Umayyah Ibn Khalaf, Abu Sufyan Ibn Harb, they said to him: "O Abu Talib! You know your position among us and now in your current situation, we are deeply concerned about you. You know the problems between us and your nephew. Summon him and let us make a bargain that he will leave us alone and we will leave him alone; let him have his religion and we will have ours."

When he came, Abu Talib said: "O my nephew, here are notables of your people who have gathered so as to give and take from you." "Yes," he began, "let you (all) give me one word by which you can rule the Arabs and subject the non-Arabs to you." "Yes, by your father, and ten words," Abu Jahl said. "Say none deserves to be worshipped except Allah and renounce what you worship besides Him." They clapped their hands in disbelief and said: "Do you want to make all the gods into one, O Muhammad? That is an extraordinary matter!" Then they said to one another: "This man will not give you anything that you want, so go and be with the religion of your ancestors until Allah judges between you and him." So they left.

Abu Talib said to the Prophet, peace and blessings of Allah be upon him: "By Allah, O nephew, I do not think you have asked them something too much." On hearing this, the Messenger of Allah, peace and blessings of Allah be upon him, wished that he would embrace Islam, and he said at once, "O uncle, say it, and I shall ask (my Lord) to make it lawful (for me) because of it to intercede for you on the Day of Resurrection." Seeing the Prophet's enthusiasm, he said: "Were it not that I am afraid that you and your family would be disgraced after my death and that the Quraish would think that I had only said it in fear of death, I would say it. I am not saying it but for pleasing you with it." As his death was approaching, Al-‘Abbas found Abu Talib moving his lips, so he put his ear close to him and said, "O nephew, by Allah, my brother has spoken the word you ordered him to say." The Messenger of Allah, peace and blessings of Allah be upon him, said: "I did not hear it."

Allah (SWT) revealed concerning the group (of Quraish noblemen) that met Allah's Messenger, peace and blessing of Allah be upon him: "Saad [These letters (sad, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) Knows their meanings]. By the Qur'an full of reminding (explanations and honor for the one who believes in it). Nay, those who disbeliever are in false pride and opposition." (Soorah Saad 88:1-2)

Concerning the death of Khadeejah and a mention of some of her excellence and virtues

Certainly He has done that with the declaration of the Prophet, peace and blessings of Allah be upon him, when he gave her the tiding of a house in Paradise made of jewel in which there is neither tumult nor fatigue. Al-Baihaqi said: It reached me that Khadeejah died three days after Abu Talib. Abu ‘Abdullah Ibn Mandah mentioned this in his book Al-Ma‘rifah as well as our Sheikh, Abu ‘Abdullah Al-Hafiz.

Imam Al-Bukhari related that Abu Hurairah narrated that Jibraeel came to Allah's Messenger, peace and blessing of Allah be upon him, and said: "O Allah's Messenger! This is Khadeejah coming to you with a dish having Idam or some food or drink. When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)." Imam Muslim also related it.

Imam Al-Bukhari also related that Isma‘eel reported: "I said to ‘Abdullah Ibn Abi ‘Awfa: 'Did Allah's Messenger, peace and blessing of Allah be upon him, give glad tidings of Paradise to Khadeejah?' He said: 'Yes. He did give glad tidings to her of a palace of jewels in Paradise wherein there would be no noise and no fatigue'."

Narrated ‘A’ishah, Allah be pleased with her: “I never felt so jealous of any wife of the Prophet as I did of Khadeejah because Allah’s Messenger used to remember and praise her too often and because it was revealed to Allah’s Messenger, peace and blessings of Allah be upon him, that he should give her (Khadeejah) the glad tidings of her having a palace of Qasab in Paradise and whenever he slaughtered a sheep, he would send some part to the women friends of Khadeejah.” This is Al-Bukhari’s wordings.

‘A’ishah reported that Halah Bint Khuwailid (sister of Khadeejah) sought permission from Allah’s Messenger, peace and blessings of Allah be upon him, to see him and he was reminded of Khadeejah’s (manner of) asking leave to enter and (was overwhelmed) with emotions thereby and said: ‘O Allah, it is Halah, ‘ and I felt jealous and said: ‘Why do you remember one of those old women of the Quraish with gums red and who is long dead while Allah has given you a better one in her stead'?”

There is a clear affirmation that ‘A’ishah is more pre-eminent over Khadeejah either in virtues or in intimacy since he neither objected to her statement nor refuted her as is evident in the wordings of AlBukhari, Allah have Mercy on him.

The Prophet’s Marriage to ‘A’ishah Bint Abu Bakr As-Siddiq and Sawdah Bint Zam‘ah

The more authentic opinion is that he married ‘A’ishah first as shall be mentioned shortly. Al-Bukhari related in the chapter of "The marriage of ‘A’ishah" from ‘A’ishah that the Prophet, peace and blessings of Allah be upon him, said to her: “You were shown to me twice (in my dream). I saw you in a silken piece of cloth, and I said to him, ‘Uncover (her), ‘ and behold, it was you. I said (to myself), ‘If this is from Allah, then it must happen'.”

Al-Bukhari related from ‘A’ishah that she said: “I said, 'O Allah’s Messenger! Suppose you landed in a valley where there is a tree of which something has been eaten and then you found trees of which nothing has been eaten, of which tree would you let your camel graze?' He said, '(I will let my camel graze) of the one of which nothing has been eaten before'.” (The sub-narrator added: ‘A’ishah meant that Allah’s Messenger, peace and blessings of Allah be upon him, had not married a virgin besides herself.) AlBukhari exclusively related it.

Al-Bukhari related from ‘Urwah that Allah’s Messenger, peace and blessings of Allah be upon him, asked Abu Bakr for ‘A’ishah’s hand in marriage. Abu Bakr said “But I am your brother.” The Prophet, peace and blessings of Allah be upon him, said, “You are my brother in Allah’s Religion and His Book, but she (‘A’ishah) is lawful for me to marry.”

Al-Bukhari related from Hisham Ibn ‘Urwah who reported from his father that: Khadeejah died three year before the Prophet, peace and blessings of Allah be upon him, departed to Madinah. He stayed there for two years or so and then he married ‘A’ishah when she was a girl of six years of age, and he consummated that marriage when she was nine years old.

Al-Bukhari related that ‘A’ishah narrated: “The Prophet married me when I was a girl of six (years). We went to Madinah and stayed at the home of Bani Al-Harith Ibn Khazraj. Then I got ill and my hair fell off. Later on, my hair grew (again) and my mother, Umm Rooman, came to me while I was playing in a swing with some of my girlfriends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became alright, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, “Best wishes and Allah’s Blessing and a good luck.” Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah’s Messenger, peace and blessings of Allah be upon him, came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.”

Imam Ahmad related from ‘Abdullah Ibn ‘Abbas that Allah’s Messenger, peace and blessings of Allah be upon him, made marriage proposal to a woman from his people called Sawdah. She had been bereaved. She

had five girls (or six) from her dead husband. Allah's Messenger, peace and blessings of Allah be upon him, said to her: "What prevents you from (marrying) me?" she said: "By Allah, nothing prevents me from marrying you and you becoming the most beloved person to me except that I honor you above being disturbed by the noise of these girls morning and night." "Is anything other than this preventing you (from marrying) me?" The Messenger of Allah, peace and blessings of Allah be upon him, asked and she replied: "None else, by Allah." Then Allah's Messenger, peace and blessings of Allah be upon him, said: "Allah have Mercy on you. The best women are the riders of the camels and the righteous among the women of Quraish. They are the kindest women to their children in their childhood and the more careful women of the property of their husbands."

Allah's Messenger Goes to the People of At-Ta'if to Invite Them to Allah and to the Aid of His Religion and They Reject Him

Ibn Ishaq said: "After Abu Talib died, the Quraish were able to inflict such harm on Allah's Messenger, peace and blessings of Allah be upon him, that they were unable to do in the lifetime of his uncle, Abu Talib. Thus, Allah's Messenger, peace and blessings of Allah be upon him, went to At-Ta'if in search of aid and protection from Thaqeef. He also nursed the hope that they would accept what he has brought to them from Allah. He went to them alone. Yazeed Ibn Abi Ziyad reported from Muhammad Ibn Kab AlQurazi who said: 'When Allah's Messenger, peace and blessings of Allah be upon him, arrived in AtTa'if, he proceeded to certain personalities of the Thaqeef who were their chiefs and notables. They were three brothers, 'Abd Yaleel, Mas'ood and Habeeb the sons of 'Amr Ibn 'Umair Ibn 'Awf Ibn 'Uqdah Ibn Ghiyarah Ibn 'Awf Ibn Thaqeef. One of them was married to a Quraishi woman from Banu Jumah. Allah's Messenger, peace and blessings of Allah be upon him, sat with them, called them to believe in Allah and requested their support against his adversaries among his people. One of them said: I will tear the cloth of the Ka'bah if Allah has indeed sent you as a Messenger! Another said: Did not Allah find anyone other than you to send? The third person said: I swear by Allah that I will never have any discussion with you. If you are truly a Messenger from Allah, then you are the most dangerous person to reply to his words; and if you are lying against Allah, I feel it is imperative not to speak with you."

Then the Messenger of Allah, peace and blessings of Allah be upon him, rose from their presence after he had lost hope of any good from Thaqeef. It has also reached me that Allah's Messenger, peace and blessings of Allah be upon him, said to them: "Seeing that you have acted as you have, please keep the matter secret" for Allah's Messenger, peace and blessings of Allah be upon him, had detested that his people would get wind of it and thus will increase in their acts against him. They reneged on that and stirred their rifrafs and slaves to abuse and ridicule him until they gathered a mob against him. He took shelter and rested against the wall of a vineyard of an orchard belonging to 'Utbah Ibn Rabee'ah and his brother Shaibah who were there at the time. They drove back the rifrafs of Thaqeef who were pursuing him. He proceeded to the shade of a grape vineyard and sat in there while the two sons of Rabee'ah beheld what has befallen him from the rifrafs of the people of At-Ta'if. According to what I was informed, the Prophet, peace and blessings of Allah be upon him, met a woman of Banu Jumah and said to her: "What has befallen us from the people of your husband!"

I was informed that when Allah's Messenger, peace and blessings of Allah be upon him, felt safe, he said:

"O Allah! To You I complain of my weakness, of my helplessness and my insignificance before men. O Most Merciful of the merciful, You are the Lord of helpless and You are my Lord! Into whose hands would You entrust me? Into the hands of a remote person who would scowl at me, or to an enemy whom You have given control over my affairs? If You are not angry with me, I do not care; but Your clemency is more spacious for me. I seek refuge with the Light of Your Countenance, whereby all darkness is illuminated, and of which all affairs are ordered in this world as well as in the Hereafter, from (any possibility) that You should send down Your anger or that I should incur Your wrath. It is for me to return to You until You are well satisfied! There is no wisdom nor might except with You."

Ibn Ishaq related: When the two sons of Rabee'ah, 'Utbah and Shaibah, saw his travail, they felt compassion for him and they sent to him a young Christian slave called 'Addas saying to him: "Take a bunch of grapes,

place it on a plate and then take it to that man and ask him to eat from it." Addas did so. He went to him with the plate and placed it before him asking him to eat. When Allah's Messenger put his hand into it, he said: "In the Name of Allah" and then he ate from it. Addas looked at his face and said: "By Allah, the people in this land do not say these words." Allah's Messenger, peace and blessings of Allah be upon him, asked: "Then which country are you from, O Addas, and what is your religion?" he replied: "I am a Christian from Neenaw." Allah's Messenger, peace and blessings of Allah be upon him, said: "From the town of a righteous man Yoonus Ibn Matta," Addas said: "How did you know about Yoonus Ibn Matta?" Allah's Messenger, peace and blessings of Allah be upon him, replied: "He is my brother; he was a Prophet and so am I." Addas bent over him to kiss his head, hands and feet.

The sons of Rabee‘ah said to each other: "He has corrupted him for you." When Addas returned to them, they asked him: "Woe be unto you, O Addas, why were you kissing the head, hands and feet of that man?" He responded: "My master, there is nothing better on the surface of the Earth than that man. He has informed me of things that only a Prophet could know." They said: "Be careful, Addas. Do not let him seduce you from your religion, for yours is better than his."

It is recorded in the Saheehain that ‘A'ishah said to Allah's Messenger, peace and blessings of Allah be upon him: "Have you encountered a day harder than the day of the Battle of Uhud?" The Prophet, peace and blessings of Allah be upon him, replied, "Your tribes have troubled me a lot, and the worse trouble was the trouble on the Day of ‘Aqabah when I presented myself to Ibn ‘Abd Yaleel Ibn ‘Abd Kulal and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarnath-Tha‘alib where I lifted my head toward the sky to see a cloud shading me unexpectedly. I looked up and saw Jibraeel in it, peace be upon him. He called me saying, ‘Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muhammad! Order what you wish. If you like, I will let Al-Akhshabain (i.e. two mountains) fall on them." The Prophet, peace and blessings of Allah be upon him, said, "No but I hope that Allah will let them beget children who will worship Allah, Alone, and will worship None besides Him."

Muhammad Ibn Ishaq reported the hearing of the recitation of the Qur'an by some Jinns on his way back from At-Ta'if when he stayed overnight in Nakhlah. The Prophet, peace and blessings of Allah be upon him, offered the Subh prayer with his Companions and the Jinns who were attracted to him heard his recitation of the Qur'an there. Ibn Ishaq said there were seven of them (from the Jinns of the people of Naseebeen) and Allah revealed concerning them:

"And (remember) when We sent toward you (Muhammad) Nafran (three to ten persons) of the Jinns, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: 'Listen in silence!' And when it was finished, they returned to their people, as warners." (Soorah Al-Ahqaf 46:29)

Al-Umawi has mentioned in his Maghazi that Allah's Messenger, peace and blessings of Allah be upon him, sent ‘Abdullah Ibn ‘Urraiqit to Al-Akhnas Ibn Shareeq requesting him to guard him in Makkah. He said in response: "An ally of the Quraish does not stand guard for one of its own." Then the Prophet, peace and blessings of Allah be upon him, sent him to Suhail Ibn Amr to guard him and he also said in response: "The descendant of Banu ‘Amir Ibn Lu'ayy do not stand guard for Banu Ka‘b Ibn Lu'ayy." Then he sent him to Al-Mut‘im Ibn ‘Adiyy to guard him and he said: "Yes, tell him to come." Allah's Messenger, peace and blessing of Allah be upon him, went and spent the night with him. In the morning, he went with him along with his six or seven children, all of them bearing swords. They entered the Masjid Al-Haram and he said to Allah's Messenger, peace and blessings of Allah be upon him: "Circumambulate." And they hung the scabbard of their swords in the tawaf arena. Then Abu Sufyan came to Mut‘im and asked: "Are you guard or follower?" he replied, "No, guard." "Then there will be no contravention," Abu Sufyan said. So he sat with him until Allah's Messenger, peace and blessings of Allah be upon him, finished his tawaf. When he left, they also left along with him and Abu Sufyan went to his meeting place.

Allah's Messenger, peace and blessings of Allah be upon him, remained for a few days afterward and then he was granted the permission to migrate. When he migrated to Madinah, Mut'im Ibn 'Adiyy died shortly afterward.

I say: This is why the Prophet, peace and blessings of Allah be upon him, said concerning the war prisoners of Badr: "Had Al-Mut'im Ibn 'Adiyy been alive and interceded with me for these mean people, I would have freed them for his sake."

Allah's Messenger, peace and blessings of Allah be upon him, used to present himself to the Arab tribes during the Hajj season so that they may protect, aid and defend him against those who belie and oppose him but none of them would respond owing to the great honor Allah held in stock for him with the Ansar, may Allah be pleased with them all.

Ibn Ishaq said: Then Allah's Messenger, peace and blessings of Allah be upon him, returned to Makkah to meet an even greater opposition and rejection of his religion from his people except for a few weak ones among those who believed in him. During the season of the pilgrimage, Allah's Messenger, peace and blessings of Allah be upon him, would present himself to the Arab tribes to invite them to believe in Allah and that he was a Prophet, peace and blessings of Allah be upon him, that had been sent (by Allah). He would request them to protect him until Allah makes his Message prevail.

Imam Ahmad related from Rabee'ah Ibn 'Ibad of Banu Ad-Dil who was a polytheist but accepted Islam. He said: "During the period of Jahiliyyah, I saw Allah's Messenger, peace and blessings of Allah be upon him, in the market of Dhul Majaz saying: "O people! Say La ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful" while the people were gathered before him. Standing behind him was a clean-shaven man with squinted-eye and with pony-tail hair, who kept trailing him everywhere he went and he would taunt: "He is a childish liar." I inquired from the people about his identity and they identified him as his uncle Abu Lahab.

Imam Al-Baihaqi also related from a man from Kinanah who narrated: "I saw Allah's Messenger, peace and blessings of Allah be upon him, at the marketplace of Dhul Majaz while he was saying: "O people! Say La ilaha ill-Allah (there is no deity worthy of worship but Allah) so that you may be successful" and behind him was a man throwing dust at him and behold, it was Abu Jahl. He used to interrupt Allah's Messenger, peace and blessings of Allah be upon him, saying: "O people! Do not let this man seduce you from your religion. He merely wants you to abandon your worship of Al-Lat and Al-Uzza."

Moosa Ibn 'Uqbah narrated from Az-Zuhri that: In those years, Allah's Messenger, peace and blessings of Allah be upon him, would present himself to Arab tribes at all seasons. He would speak to all the nobles of each tribe requesting from them nothing but to protect and defend him. He would say: "I will not begrudge anyone of you over anything. Whoever is pleased among you with what I am inviting to, then, let him accept and whoever is averse to it, I will not begrudge him. All I want is your protection from the plot to kill me until I convey the message of my Lord and till Allah dispose my affair and that of my Companion as He wishes." None of them responded positively to his request. He did not approach any of those tribes except that they said: "a man's people have a better knowledge of him. Do you consider that a man will be good to us while he has corrupted his own people and they have also rejected him?" All of these occurred due to what has been kept in stock for him from the Ansar with which he will be honored.

Al-Hafiz Abu Nu'aim related from Ibn 'Abbas from 'Abbas who said: "Allah's Messenger, peace and blessings of Allah be upon him, said to me: 'I do not think that you or your brother can defend me and would you come with me tomorrow to the marketplace to show me the residences of the tribes. The Arabs had gathered for Hajj.' I said to him: 'This is Kindah and its relatives. They are the best of the people of Yemen who come for Hajj. And this is the residence of Bakr Ibn Wa'il, this is the residence of Banu 'Amir Ibn Sa'sa'ah, so make your choice'."

The Prophet, peace and blessings of Allah be upon him, began with the Kindah. He went to them and asked, "where are you from?" "From the people of Yemen," they responded. The Prophet, peace and blessings of

Allah be upon him, asked, “Which part of Yemen?” They said: “From Kindah.” Again the Prophet, peace and blessings of Allah be upon him, asked, “Which branch of Kindah?” They replied,
“From Banu ‘Amr Ibn Mu‘awiyah.” Then Allah’s Messenger, peace and blessings of Allah be upon him, said: “Do you have a need for something good?” They said: “What is that?” The Messenger of Allah, peace and blessings of Allah be upon him, said: “Bear witness that none deserves to be worshipped other than Allah, establish Salat and believe in what has come from Allah.”

Abdullah Ibn Al-Ajlah narrated: My father narrated to me from an old man of his people that the clan of Kindah said to him: “If you triumph, shall we have authority after you?” Allah’s Messenger, peace and blessings of Allah be upon him, said: “Authority belongs to Allah and He disposes it wherever he wishes.” They said in response: “We do not have any need of what you have come with.” Al-Kalbi said: “Have you come to turn us away from our gods and set us against the Arabs? Go back to your people, we do not have any need of you.”

Imam Ahmad related that Jabir Ibn ‘Abdullah narrated: “Allah’s Messenger would offer himself to the people at each station of pilgrimage. He would say: 'Is there anyone who would take me with him to his people for the Quraish have objected that I convey the words of my Lord.' A man from Hamdan came to him and he asked him: 'From where are you?' and the man replied, 'From Hamdan.' Allah’s Messenger then asked him: 'Do you have any protection for me with your people?' The man replied in the affirmative. Then he became afraid that his people might despise him so he came to Allah’s Messenger, peace and blessings of Allah be upon him, and said to him: 'I will go and inform them then I will come to you next year'." The Prophet, peace and blessings of Allah be upon him, agreed. In the month of Rajab, a delegation of the Ansar came. The four authors of As-Sunan have also related same through different paths from Isra’il. Imam Tirmidhi graded it hasan Saheeh.

Arrival of the Delegates of the Ansar Year After Year Till They Pledge Allegiance One After the Other

Muhammad Ibn Ishaq Ibn Yassar related that Allah’s Messenger, peace and blessings of Allah be upon him, continued in this way, each time the people gathered during the season of pilgrimage, he would come to them and invite them to Allah and Islam. He would also present himself and his message of guidance and mercy. He did not hear of the arrival in Makkah of any Arab of note and nobility except that he went to him and invited him to Allah and presented to him his message.

Ibn Ishaq related that ‘Asim Ibn Qatadah narrated from an elder of his people that Suwaid Ibn As-Samit, the brother of Banu Amr Ibn ‘Awf, arrived in Makkah on Haj or ‘Umrah (pilgrimage or lesser pilgrimage). Suwaid was known among his people as "the perfect" owing to the beauty of his skin and hair as well as his nobility and ancestry.

Allah’s Messenger, peace and blessings of Allah be upon him, went to him when he heard of his arrival. He invited him to Allah and Islam. Suwaid said: “Perhaps you have something similar to what I have.” “And what is with you?” the Messenger of Allah, peace and blessings of Allah be upon him, asked. He said: “The scroll of Luqman (i.e. the wisdom of Luqman).” Allah’s Messenger, peace and blessings of Allah be upon him, said: “Show it to me.” When he showed it, the Prophet, peace and blessings of Allah be upon him, said: “These are good words but what I have is better than this – the Qur’an revealed to me by Allah which is a Guidance and a Light.” The Messenger of Allah, peace and blessings of Allah be upon him, then recited the Qur’an to him and invited him to accepted Islam. The man did not refuse but said, “These are good words.” Then he went away. When he returned to his people in Madinah he was soon killed by the Khazraj. Some of his people said: “We think that he had been a Muslim when he was killed.” He was killed prior to the Battle of Bu’ath.

Iyas Ibn Mu‘adh’s Acceptance of Islam

Ibn Ishaq related from Mahmood Ibn Labeed who narrated: Abul-Haisar Anas Ibn Rafi‘ arrived in Makkah with youngsters from Banu ‘Abdul-Ashhal. Among them was Iyas Ibn Mu‘adh seeking alliance from the

Quraish against their people from the Khazraj. When Allah's Messenger, peace and blessings of Allah be upon him, heard of them, he approached them and sat to discuss with them. He said: "Do you wish for something better than what brought you?" "What is that?" they asked. The Messenger of Allah, peace and blessings of Allah be upon him, said: "I am a Messenger of Allah, peace and blessings of Allah be upon him, to His servants. I invite them to worship Allah and not to associate any partner with Him. And He has revealed to me the Qur'an." He explained Islam to them and recited the Qur'an to them.

The narrator continued: Then Iyas Ibn Mu'adh, a young boy, rose and said: "O people, by Allah, this is better than what brought you here in the first place." Abul-Haisar Anas Ibn Rafi' took a handful of dust and threw it at the face of Iyas Ibn Mu'adh. He said: "Leave us alone. By my order, we have come for other than this." Then Iyas kept quiet and the Messenger of Allah, peace and blessings of Allah be upon him, rose to leave and they also returned to Madinah. Then the war of Bu'ath broke out between the Aws and Khazraj. It was not long thereafter before Iyas died. Mahmood Ibn Labeed said: I was informed by those who came to me from people that they never ceased to hear him say: La ilaha ill-Allah (there no deity worthy of worship besides Allah); Allahu Akbar (Allah is Greatest); Alhamdulillah (praise belongs to Allah) and Subhanallah (glory be to Allah) until he died. They did not have a doubt that he died a Muslim. Since he heard what he heard from Allah's Messenger, peace and blessings of Allah be upon him, at that sitting, he had developed the consciousness of Islam.

I say: That was in the Battle of Bu'ath and Bu'ath is a place in Madinah where the battle took place in which a large number of the noblemen and elite among the Aws and Khazraj were killed leaving only very few older men.

Imam Al-Bukhari related in his Saheeh that 'A'ishah, may Allah be pleased with her, said: "The day of Bu'ath (i.e. day of fighting between the two tribes of the Ansar, the Aws and Khazraj) was brought about by Allah for the good of His Messenger so that when he reached (Madinah), the tribes of Madinah had already been divided and their chiefs had been killed."

Abu Zur'ah Ar-Razi said in his Book Dala'il An-Nubuwwah: It is narrated from Mu'adh Ibn Rifa'ah Ibn Rafi' from his father from his grandfather that he went out along with the son of his maternal aunt, Mu'adh Ibn 'Afra' until they arrived in Makkah. When they descended from Thaniyyah, they saw a man sitting under a tree. This was before the departure of the six individuals from the Ansar.

He continued: When we saw him, we decided to speak to him. We said, let us approach this man so that we may put our camels in his charge till we finish circumambulating the Ka'bah. We went to him and greeted in the manner of the time of ignorance and he returned our greeting in the manner of Islam. And we had heard something about the Prophet, peace and blessings of Allah be upon him. We immediately abhorred it. We asked: "Who are you?" he said, "alight." We alighted and asked him: "Where is that man who claims what he has claimed and said what he has said?" he said, "I am the one." We said: "Let's hear you present Islam." He began presenting Islam by asking: "Who created the heavens, the Earth and the mountain?" "Allah created them," we said. "Who created you?" he asked again. "Allah," we replied. "Who fashioned these effigies that you worship?" he asked and we replied, "We." He asked again: "Is the Creator more deserving of being worshipped or the created being?" We responded: "The Creator." "Then you are more deserving of being worshipped than what you have fashioned and Allah is more deserving of being worshipped than anything you have fashioned. I am inviting you to the worship of Allah and to testify that none deserves to be worshipped in truth except Allah and that I am a Messenger of Allah and to connect ties of kinship and to abandon wrongdoing even though that infuriates the people." We said: "Even if what you are inviting to is falsehood still it is one of the loftiest matters and meritorious manners." He took hold of our riding animals and we proceeded until we reached the Ka'bah. Mu'adh Ibn 'Afra' sat with him.

(He continued): I circumambulated the Ka'bah and I dedicated one of the seven arrows to him. I faced the Ka'bah and hit the arrow against it. I said: "O Allah if what Muhammad is calling to is true then let his arrow come out seven times." When I hit it, it came out seven times. I cried out loud: "I bear witness that none is worthy of worship except Allah and Muhammad is the Messenger of Allah!" People gather around me. They said: "You are insane and a juvenile." I said, "Rather, I am a Muslim." Then I came to the Prophet,

peace and blessings of Allah be upon him, at the upper part of Makkah. When Mu‘adh saw me he said: “Rafi‘ has returned with a (radiance in his) face different from the one he went with.” I came and I accepted Islam. The Messenger of Allah, peace and blessings of Allah be upon him, taught us Soorah Yoosuf and “Read! In the Name of your Lord, Who has created (all that exists).” (Soorah Al‘Alaq 96:1) Then we returned to Madinah. When we got to ‘Aqeeq, Mu‘adh said: “I do not like that we proceed in the night, so let us spend the night till morning before we proceed.” I said: “Spend the night with the goodness that I have acquired? I shall not do that.” Usually, whenever Rafi‘ returned from a journey, he would give his people gifts.” Its text and chain are hasan.

The Dawn of Islam Among the Ansar

Ibn Ishaq related: When Allah wanted to manifest His religion, empower His Prophet, peace and blessings of Allah be upon him, fulfill His promise to him, Allah’s Messenger, peace and blessings of Allah be upon him, used to go out in the Hajj season and would meet the groups of the Ansar. Again he would go to offer himself to the Arab tribes as he would do every year. When he was at Al-‘Aqabah, he met a group of the Khazraj for whom Allah intended good.

‘Asim Ibn ‘Umar Ibn Qatadah narrated to me from some elders of his people. They said: When Allah’s Messenger, peace and blessings of Allah be upon him, met them, he said: “Who are you?” we said, “A group of the Khazraj.” He asked again: “From the allies of the Jews?” we replied in the affirmation. He said: “Would you like to sit for a while so that I may speak with you?” They agreed. They sat and he invited them to Allah, presented Islam to them and recited the Qur’an to them. Allah had paved the way for Islam in that they were living adjacent to the Jews who were from the People of the Book and had knowledge while they were from the polytheists and idol worshippers. The Jews had been suppressed in their land. However, anytime there was a dispute between them, the Jews would say: “A Prophet will be raised and his coming is nigh. When he comes, we shall pledge allegiance to him and along with him, we shall kill you similar to the killing of Aad and Iram.”

When Allah’s Messenger, peace and blessings of Allah be upon him, spoke to that group and invited them to believe in Allah, they said to one another: “O people, beware, by Allah, this is the same Prophet that the Jew has promised you so do not let them precede you in accepting him.” Thus, they responded positively to what they were invited to. They accepted him and believed in the truthfulness of Islam. They said to him: “We have left our people back at home and there is no people who have a greater enmity and evil running between them than we. Perhaps, Allah shall unite them through you. We shall approach them and invite them to your matter. We shall also present and invite them to the religion which we have accepted. If Allah unites them through you, no man will be more powerful than you.” Thereafter, they left and returned to their country after they had believed and accepted the truth of Islam.

Ibn Ishaq said: According to what I was informed, there were six of them, all from the Khazraj.

Moosa Ibn ‘Uqbah, according to what he narrated from Az-Zuhri and Urwah Ibn Zubair, said that in their first meeting with him they numbered eight all whom accepted Islam and promised him to return the following year. So they returned to their people and they invited them to Islam. They sent Mu‘adh Ibn ‘Afra and Rafi‘ Ibn Malik to Allah’s Messenger, peace and blessings of Allah be upon him, requesting him to send to them a man who would teach them (the religion). Allah’s Messenger, peace and blessings of Allah be upon him, sent Mus‘ab Ibn ‘Umair to them. He arrived in Madinah and stayed with Asad Ibn Zurarah. Then he mentioned the story in full as shall be presented by Ibn Ishaq shortly in a more complete form than that of Moosa Ibn ‘Uqbah. And Allah knows best.

Ibn Ishaq said, when the group got to their people in Madinah, they mentioned about Allah’s Messenger, peace and blessings of Allah be upon him, to them and invited them to Islam so much so that it spread amongst them. There was no house from the quarters of the Ansars except that there was the talk about the Messenger of Allah, peace and blessings of Allah be upon him. The following year, twelve individuals of the Ansars gathered on the occasion of Hajj pilgrimage. These twelve individuals witnessed the pilgrimage of that year and they decided upon meeting with the Messenger of Allah, peace and blessings of Allah be

upon him. They met him at Al-‘Aqabah and they gave him a pledge there similar to that of the women. That was the first ‘Aqabah.

Ibn Ishaq related that ‘Ubadah Ibn Samit said: “I was among those who witnessed the first ‘Aqabah and we were twelve men. We gave Allah’s Messenger, peace and blessings of Allah be upon him, our pledge (similar to that) of women, i.e. before fighting was obligated, that we shall not associate any partner with Allah, we shall not steal, we shall not commit adultery, we shall not kill our children, we shall not utter slander, intentionally forging falsehood and that we shall not disobey him in righteousness.” The Prophet, peace and blessings of Allah be upon him, said in response: “Whoever fulfills this will enter Paradise; and whoever commits these sins, his affair rests with Allah who may either punish him or forgive him.” AlBukhari and Muslim have reported similar Hadith.

Ibn Ishaq said that Ibn Shihab Az-Zuhri related from ‘A’idhullah Abi Idrees Al-Khawlani that ‘Ubadah Ibn As-Samit narrated to him: “We gave our pledge to Allah’s Messenger, peace and blessings of Allah be upon him, on the night of the first ‘Aqabah that we will not worship anything besides Allah, we will not steal, we will not commit illegal sexual intercourse, we will not kill our children, we will not utter slander, invented by ourself, and we will not disobey him if he ordered us to do something good.” (The Prophet, peace and blessings be upon him, responded): “Whoever among you respects and fulfills this pledge, will be rewarded by Allah. And if anyone of you commits any of these sins and is punished in this world then that will be his expiation for it, and if anyone of you commits any of these sins and Allah hides his sin, then his matter will rest with Allah: If He wills, He punishes him and if He wills He forgives him.” This Hadith has been collected in the Saheehain and other than them.

Ibn Ishaq related that ‘Abdur-Rahman Ibn Ka‘b Ibn Malik said: I used to be a guide for my father when he became blind. Whenever I went out with him for the Jumu‘ah prayer and he heard the call to prayer, he would supplicate for Abu Umamah Asad Ibn Zurarah. He continued doing that for a while, supplicating for him upon hearing the call to prayer. Then I said to myself: “By Allah, this is a deficiency on my part, shouldn’t I ask him (why)?” so I said to him, “May father, why is it that whenever you hear the call to the prayer of Jumu‘ah you supplicate and ask Allah’s forgiveness for Abu Umamah?” He said: “My son, this is because he held the Friday prayer for the first time for us at Hazmun-Nabeet of Harrah belonging to Banu Bayadah in Baqee‘, called Naqee‘ Al-Khadimat.” I asked him: “How many were you at the time?” He said: “Forty men.” Abu Dawood and Ibn Majah have related this Hadith through Muhammad Ibn Ishaq, may Allah have Mercy on him.

Ibn Ishaq said: ‘Ubaidullah Ibn Al-Mugheerah Ibn Mu‘aiqeeb and ‘Abdullah Ibn Abi Bakr Ibn Muhammad Ibn ‘Amr Ibn Hazm narrated to me that Asad Ibn Zurarah went back with Mus‘ab Ibn ‘Umair toward the residences of Banu ‘Abdul-Ashhal and Banu Zafar. Sa‘d Ibn Mu‘adh was the son of the maternal aunt of Asad Ibn Zurarah. So they entered behind a wall from the walls of Banu Zafar enclosing a well called Birr Maraq. They both sat in the enclosure and a couple of people from those who had accepted Islam gathered. At the time, Sa‘d Ibn Mu‘adh and Usaid Ibn Al-Hudair were the chiefs of their people from Banu ‘Abdul-Ashhal and both of them were pagans upon the religion of their people. When they got wind of them, Sa‘d said to Usaid: “Woe be unto you, go to those two men who have come into our residences to beguile the weak ones amongst us, reprimand them and forbid them from coming into our residences again. I would have dealt with them myself but for relationship of Asad Ibn Zurarah with me, whom, as you have known, is the son of my maternal aunt and I do not have over him any precedence.” Usaid Ibn Hudair took hold of his spear and headed toward the two men. When Asad Ibn Zurarah saw him coming he said to Mus‘ab: “This is one of the chiefs of his people coming to you.” Musab said: “If he would sit for a while, I will speak with him.” When he came to them he addressed then insultingly: “Why have you two come to beguile our weak ones? Leave us alone if you have any need for your lives.”

Moosa Ibn ‘Uqbah added that a young boy said to him, “you came to us in our residences with this fellow who is a stranger and a fugitive so that he might delude our weak ones with falsehood and inviting them to it?”

Ibn Ishaq said that Mus‘ab replied: “Why don’t you sit for a while and listen. If you are pleased with the message you accept otherwise I will desist from what you have found loathsome.” “You have offered a fair deal,” he said driving his spear into the sand and then he sat down. Mus‘ab spoke to him about Islam and recited the Qur’an to him as well.

(The narrator continued): They said, from what was narrated to me: “By Allah, we could recognize Islam on his face even before he said a word in response from its radiance and receptiveness.” Finally, he said: “Nothing is better and more beautiful than this. What do you do when you want to enter into the fold of this religion?” They replied: “Take a bath to purify yourself and purify your cloth, then bear the witness of truth, and then offer prayer.” He got up and took a bath and purified his cloth and then gave the testimony of the truth. Then he offered two units of prayer and then said to both of them: “I left behind a man, if he followed you; none of his people will do otherwise. I will send Sa‘d Ibn Mu‘adh to you right away.” He took hold of his spear and went away toward Sa‘d and his people while they were seated in their assembly. When Sa‘d Ibn Mu‘adh saw him coming, he said: “I swear by Allah, Usaid has returned to you with a face different from the one he went with. When he got to the assembly, Sa‘d said to him: “What did you do?” he said: “I spoke to two individuals and I did not find any fault in them. However, I have warned them and they offered to do as I want. I have spoken that Banu Harithah have gone toward Asad Ibn Zurarah in order to kill him and this is because they knew that he is the son of your maternal aunt in order to betray your covenant.

(The narrator continues): Angered by what he had just heard about Banu Harithah, Sa‘d got up at once, took hold of his spear in his hand and headed toward them both. When they saw him, they remained calm realizing that Usaid wanted him to hear from them too. When he got to them, he was abusive. He said to Asad Ibn Zurarah: “O Abu Umamah, I swear by Allah, if not for the relationship between you and I, I would have hit this one. You came into our midst to delude us with what is loathsome to us?” Meanwhile, Asad had said to Mus‘ab: “Coming to you is a man whom his people follow. If he follows you, no other person will contradict you amongst them.” Mus‘ab said to Sa‘d: “Why don’t you sit for a while and listen. If you are pleased with the message you accept otherwise I will desist from what you have found loathsome.” Sa‘d said: “You have offered a fair deal.” He drove his spear into the sand and sat down. They explained Islam to him and recited the Qur’an to him as well. Moosa Ibn ‘Uqbah added that: Mus‘ab read to him the first part of Soorah Az-Zukhruf. “By Allah, we could recognize Islam on his face even before he said a word in response from its radiance and receptiveness.” Finally, he said: “Nothing is better and more beautiful than this. What do you do when you want to enter into the fold of this religion?”
They replied: “Take a bath to purify yourself and purify cloths, then bear witness to truth, and then offer prayer.” He got up, took a bath and purified his cloths and then gave the testimony of the truth. Then he offered two units of prayer and then he took hold of his spear went away toward his people’s assembly with Usaid Ibn Hudair. When his people saw him, they said: “By Allah, Sa‘d has returned to you with a face different from the one he went with.” When he got to the assembly, Sa‘d said: "O Bani ‘AbdulAshhal, what is my position in your midst?" and they all replied, "our leader in nobility and our right hand chief." "Verily, the words of your men and women concerning me would be haram unless you believe in Allah and His Messenger."

He (the narrator) also said: “By Allah no one remained in the households of Banu ‘Abdul-Ashhal, neither amongst the men nor of the women, except that they all accepted Islam before nightfall.

Imam Ahmad related from Anas Ibn Malik that Allah’s Messenger, peace and blessings of Allah be upon him, visited a man from the Ansar. He said to him: “O maternal uncle, say La ilaha ill-Allah (there is none worthy of worship except Allah).” The man said: “Maternal uncle or paternal uncle?” Allah’s Messenger, peace and blessings of Allah be upon him, said, “Paternal uncle rather.” The man said: “Do you prefer that I say ‘la ilaha ill-Allah’ and Allah’s Messenger, peace and blessings of Allah be upon him, said: “Yes.”

The Story of the Second Pledge of ‘Aqabah

Imam Ahmad related from Jabir that Allah’s Messenger, peace and blessings of Allah be upon him, remained in Makkah for ten years approaching people in their residences, Ukaz, Majannah and at Mina during the pilgrimage season saying: “Who would give me refuge? Who would aid me till I deliver the

message of my Lord so that he may earn Paradise in return?" No one offered to accommodate him or aid him to the extent that a man would proceed from Yemen or Mudar and his people would advise him: "beware of the young man of Quraish so that he may not afflict you." They would go before his riding animal and would point to him (as a warning). This was the case until Allah sent people from Yathrib who offered to accommodate him and accepted him such that a man would proceed from us and he would believe in him and Qur'an would be recited to him and he would return to his people and they would believe as he has done. Thereafter, they made ‘Umrah en masse and we said: "Till when shall we leave Allah's Messenger, peace and blessings of Allah be upon him, to perform tawaf and they banishing him in the hills of Makkah and they scaring him?" Seventy people among us traveled to him. We met him at one of the Hajj sites and gave him a promise at the mountain pass of ‘Aqabah. We gathered one after the other and in pairs until we were complete. We said: "Upon what should we give our pledge?" he replied, "Give me your pledge upon listening to and obeying my orders in active and inactive state and to spend (in the way of Allah) both in straits and ease and upon commanding the good and forbidding the evil and to speak for the sake of Allah not minding the blame of the blamers and upon helping me and protecting me, when I come to you, from all that you would protect yourself, your wives and your children from and yours will be Paradise as a reward." We rose to give him our pledge. Asad Ibn Zurarah held his hand and he was the youngest of them. In the narration of Al-Baihaqi, he was the youngest of the 70 besides me.

He said: "Take it easy, O people of Yathrib, we are not giving him the innermost part of a camel except that we recognize him as the Messenger of Allah and verily, his emanation today will bring us into conflict with the entire Arabs and the death of your choice ones and swords will bite you. If you are people who are capable of exercising patience upon all that, then take him and your reward lies with Allah. But if you fear for yourself, then let him be and you will be excused in the sight of Allah." They all responded: "Move away from us, O Asad, for by Allah, we shall never abandon this pledge forever and we shall never betray it." Then we rose to give him our pledge and he took it upon the reward of Paradise.

Then Ibn Ishaq related from Ma‘bad from ‘Abdullah from his father Ka‘b Ibn Malik who said: "We spent that night in our camps until a third of the night passed, and then we went from our camps to the Messenger of Allah, peace and blessings of Allah be upon him, at the appointed place. We went stealthily in the manner of a tomcat until we gathered at the mountain pass at ‘Aqabah. We were seventy-three men in all and with us were two women, Nusaybah Bint Ka‘b, the mother of ‘Ummarah, one of the women of Banu Mazin Ibn An-Najjar, and Asma' Bint ‘Amr Ibn ‘Adiyy Ibn Nabi, one of the women of Banu Salamah, and she was the mother of Manee'. Ibn Ishaq has clearly mentioned their names and lineage in the narration of Yoonus Ibn Bukair.

I say that concerning what has been related in some of the Ahadeeth that they were seventy, (this is because) the Arabs most of the times delete fractions (of numbers). ‘Urwah Ibn Az-Zubair and Moosa Ibn ‘Uqbah said, they were seventy men and a woman. There were forty of them from their elders and thirty from the younger ones. The youngest of them was Abu Mas‘ood and Jabir Ibn ‘Abdullah. The report of Muhammad Ibn Ishaq that they were seventy-five is more established. And Allah knows best.

Ka‘b Ibn Malik narrated that after we had gathered at the mountain pass, we waited for Allah's Messenger, peace and blessings of Allah be upon him, until he came along with ‘Abbas Ibn ‘AbdulMuttalib who was still upon the religion of his people but present there with a view to managing the affair of his nephew and to consolidate it for him. When he sat down, the first to speak was ‘Abbas Ibn ‘AbdulMuttalib. He said: "O company of Al-Khazraj, verily you know the standing of Muhammad among us. We have protected him from (the harm of) our people. In our midst, he is held in honor among his people and in protection in his land. However, he has insisted on aligning himself with you and to join you. If you know that you will fulfill what you are inviting him to and that you will protect him from his oppositions, then you are free to bear that burden. However, if you know that you will hand him over (to be killed) and betray him after he has moved over to you, let him be right now for he is in honor and protection from his people and his land." We said: "We have heard your words. Speak, O Messenger of Allah. Take on behalf of yourself and your Lord what you wish." The Messenger spoke, recited the Qur'an and invited the congregation to Allah and aroused their keenness for Islam. Then he said: "Do you give your pledge upon protecting me from what you would protect yourselves and your children?" AlBara' Ibn Ma'roor held his hand and then said: "Yes,

by the One Who sent you with the Truth, we shall protect you from what we would protect our loincloth. So we give our pledge, O Messenger of Allah, for we are men of war.” Abu Al-Haytham Ibn Al-Tayyihan interjected. He said: “O Messenger of Allah, between us and some men is an armistice which we intend to nullify, i.e. (with) the Jews. Will you be offended if we do that? Moreover, if Allah grants you victory, would you return to your people and abandon us?” Allah’s Messenger, peace and blessings of Allah be upon him, smiled and then said: “Rather, your blood is my blood and my grave and residence will be where yours are. I am from you and you are from me. I will fight with whom you fight and will be at peace with whom you have peace.” Allah’s Messenger, peace and blessings of Allah be upon him, had told them: “Appoint for me twelve leaders to manage the affairs of their people.” So they appointed twelve leaders – nine from the Khazraj and three from the Aws.

Ibn Ishaq said: Abdullah Ibn Abi Bakr Ibn Hazm narrated to me that Allah’s Messenger, peace and blessings of Allah be upon him, said to the appointed leaders: “You are in charge of the people and you are their guarantor just like the disciples of ‘Eesa, the son of Maryam, and I am the guarantor of my entire followers.” They all agreed.

Narrated ‘Ubadah Ibn As-Samit: “We gave our pledge to Allah’s Messenger, peace and blessings of Allah be upon him, that we would listen and obey in times of plenty and times of scarcity, to spend (for Allah’s sake) in difficult and times of ease, to command what is good and forbid what is evil and that we would say the truth for the sake of Allah, not minding the blame of the blamers. That we will aid the Messenger, peace and blessings of Allah be upon him, of Allah when he comes over to us in Yathrib against whatever danger from which we would protect ourselves, our wives and our children and our reward for doing all that shall be Paradise. This is the pledge we gave to Allah’s Messenger.” This chain of narrations is good and strong.

Ibn Ishaq related from Ma‘bad Ibn Ka‘b from his brother ‘Abdullah Ibn Ka‘b Ibn Malik that when we had given our pledge to Allah’s Messenger, peace and blessings of Allah be upon him, Shaitan yelled from the top of Al-‘Aqabah in a most piercing voice we ever heard: "O people of Al-Jubajib (the name of a residential area), do you want to allow these miscreants and renegades who are with him and who have gathered in order to wage war against you?” Allah’s Messenger, peace and blessings of Allah be upon him, said: “This is the Azabb of Al-‘Aqabah, this is the son of Azyab.” Then Allah’s Messenger, peace and blessings of Allah be upon him, told them to return to their camps.

Al-‘Abbas Ibn ‘Ubadah Ibn Nadlah said: “O Messenger of Allah, by the One Who sent you with the Truth, if you wish, we will fight the people of Mina tomorrow with our swords.” The Messenger of Allah, peace and blessings of Allah be upon him, replied: “We have not been commanded to do that, return to your camps.”

(The narrator continued): We returned to our beds and we spent the night there. At the daybreak, a group Quraish elders came to our dwellings and said to us: “O people of Khazraj! We have been informed that you came to take Muhammad away from our midst in order to make a pledge with him to fight us. By Allah, of all the Arabs, there is none whom we hate to be at war with than you.” Immediately, the polytheists among our people swore that nothing of such ever happened. They were true for they knew nothing about it. We just looked at each other.

Ibn Ishaq related: A group of people from Mina investigated the information and found it to be true. So after that they went after our people until they caught up with Sa‘d Ibn ‘Ubadah at Adhakhir, close to Makkah, as well as Al-Mundhir Ibn ‘Amr, the brother of Banu Sa‘idah Ibn Ka‘b Ibn Al-Khazraj, both of whom were among the leaders. Al-Mundhir managed to escape but they caught Sa‘d, tied his hands to his neck with thongs of his girth and brought him back to Makkah. On the way, they beat him and dragged him by his hair and he was a man with thick hair.

Sa‘d narrated: “By Allah, I was in their captivity when we came upon a group of Quraish among whom was a tall, white, handsome and pleasant looking man. I said to myself that if any good would come from these people, then it would be from this man. But when he approached, he raised his hand and gave me a violent blow in the face. Again I said to myself: No good would come from them after this. Since I was in their

hands as they dragged me along, a man from among them felt pity over my plight and said to me, “Don’t you have any right to protection from any of the Quraish?” “Yes,” I said. “I used to secure the merchandise of the merchants of Jubair Ibn Mut‘im Ibn ‘Adiyy from the harm they might be exposed to in my country. I also used to do the same for Al-Harith Ibn Harb Ibn Umayyah Ibn ‘Abd Shams.” “Good, then shout their names showing the ties you have with them.” I did as I was told and the man went to the two men and found both of them in the Ka‘bah. He said to them: “A man of the Khazraj is being beaten in the valley and he is calling you for help.” “Who is the man?” They both asked and the man said, “Sa‘d Ibn ‘Ubadah.” “Yes, he is speaking the truth, he used to secure the commerce of our merchants and protect them from the harm they might be exposed to in his land.” So they both came to him and freed Sa‘d from the clutches and he went away. The one who hit Sa‘d in the face was Suhail Ibn ‘Amr.

Ibn Ishaq related: When the Ansar who gave pledge to Allah’s Messenger, peace and blessings of Allah be upon him, on the night of the second (pledge of) ‘Aqabah and returned to Madinah, they propagated Islam. Among their people, some of their chiefs remained upon their religion of polytheism among whom were ‘Amr Ibn Al-Jamooh Ibn Zaid Ibn Haram Ibn Ka‘b Ibn Ghanm Ibn Ka‘b Ibn Salimah. His son, Mu‘adh Ibn ‘Amr was among those who witnessed the ‘Aqabah and gave pledge to Allah’s Messenger, peace and blessings of Allah be upon him. ‘Amr Ibn Jamuh was among the leaders of Banu Salamah and the noblest among them. He had a wooden idol in his house called Manat. It was the practice of the noblemen to choose a family god which they would venerate, clean and perfume. When the two sons of Banu Salimah, his son, Mu‘adh and Mu‘adh Ibn Jabal accepted Islam, they would sneak by night to ‘Amr’s idol, carry it outside and turn it upside down in one of the cesspits of Banu Salamah. In the morning, ‘Amr would cry out: “Woe unto you, who assaulted our god tonight?!” After searching frantically for it, he would find it upside down in the cesspit. He would remove it, wash it, perfume and then make it clean again. Then he would say, addressing his idol: “If I knew who did this to you I will make him sorrowful.” Again, ‘Amr spent the night while the same fate befell his wooden deity. Again, he searched and found it in the same cesspit. He washed it and restored it to its place in the house.

When the "transgression" against his god became unceasing, one day, after he had rescued the idol from the cesspit, washed it, perfume it, ‘Amr brought a sword and hung it on the neck of the idol and then addressed it thus: “By Allah, I do not know who is doing this to you, if you have any good (you can do for yourself), here is a sword with you, defend yourself against him.” In the night, ‘Amr slept while the twosome attacked his idol once again. They removed the sword from the idol’s neck, tied it with a rope to the carcass of a dog and threw ‘Amr’s god into one of the cesspits of Banu Salamah. In the morning, ‘Amr Ibn Jamooh did not find the idol in its place. He later found it tied to a dead dog in a cesspit. When he beheld his god in such a despicable situation, he realized his folly. The Muslims among his people spoke to him and he too accepted Islam by Allah’s Mercy and became a committed Muslim. When he realized his folly and became a Muslim he thanked Allah for saving him from blindness and misguidance.

Commencement of the Migration to Madinah

Az-Zuhri narrated from ‘Urwah Ibn Zubair that ‘A’ishah said: Allah’s Messenger said to the Muslims and at that time when he was in Makkah: “I have been shown the land of your migration. I saw a virgin land sufficed with date-palm trees between the two mountains.” Those who migrated went toward Madinah when Allah’s Messenger, peace and blessings of Allah be upon him, said that. Some of the Muslims who had migrated to Abyssinia also returned to Madinah." Related by Al-Bukhari.

Abu Moosa also narrated that the Prophet, peace and blessings of Allah be upon him, said: “I saw in a dream that I was migrating from Makkah to a land where there were date-palm trees. I thought that it might be the land of Al-Yamamah or Hajar, but behold, it turned out to be the city of Yathrib (i.e. Madinah).”

Ibn Ishaq related: when Allah, the Most High, permitted fighting in the following Verse: “Permission to fight is given to those (i.e. Believers against disbelievers), who are fighting them, (and) because they (Believers) have been wronged, and surely, Allah is Able to give them (Believers) victory. Those who have been expelled from their homes unjustly only because they said: 'Our Lord is Allah'.” (Soorah AlHajj 22: 30, 40)

With this permission from Allah to fight and the pledge given by the delegates of the Ansar to uphold Islam and aid him and those who follow him and to accommodate those who come to them among the Muslims, Allah’s Messenger, peace and blessings of Allah be upon him, ordered his Companions among the Muhajiroon of his people and those who were with him in Makkah among the Muslims to depart for Madinah and to migrate and meet their brothers among the Ansar. Allah’s Messenger, peace and blessings of Allah be upon him, said: “Allah has made for you brothers and a land in which you will live in security.” They departed in throngs one after the other while Allah’s Messenger, peace and blessings of Allah be upon him, remained in Makkah awaiting the permission of his Lord to also to leave Makkah and migrate to Madinah.

The first of those who migrated to Madinah, among the Companions of Allah’s Messenger, peace and blessings of Allah be upon him, from the Muhajiroon of the Quraish, were Abu Salamah ‘Abdullah Ibn ‘Abdul-Asad Ibn Hilal Ibn ‘Abdullah Ibn Umar Ibn Makhzoom from Banu Makhzoom. His migration took place a year before the pledge of ‘Aqabah when the Quraish tyrannized him upon his return from his initial migration to Abyssinia. He decided to return to Abyssinia when he heard that there are some brothers in Madinah so he changed his course to Madinah.

Ibn Ishaq related said that thereafter, among the Muhajiroon, the person who arrived Madinah after Abu Salamah was ‘Amir Ibn Rabee‘ah, an ally of Banu ‘Adiyy, along with his wife, Laila Bint Abi Hathmah Al-Adawiyyah. After ‘Amir, ‘Abdullah Ibn Jahsh Ibn Riyab Ibn Ya’mar Ibn Sabirah Ibn Murrah Ibn Katheer Ibn Ghanm Ibn Doodan Ibn Asad Ibn Khuzaimah, an ally of Banu Umayyah Ibn ‘Abd Shams also followed along with his family and brother, ‘Abd Abu Ahmad. His name was ‘Abd as mentioned by Ibn Ishaq. It also said that his name was Thumamah. As-Suhailee said: the first opinion is more correct.

Abu Ahmad was a blind man but he would tour both the upper and lower part of Makkah without a guide. He was also a poet. His wife was Al-Fari‘ah Bint Abi Sufyan Ibn Harb. His mother was Umaimah Bint ‘Abdul-Muttalib Ibn Hashim. So the entire house of Banu Jahsh became desolate and bolted due to the migration. Once, ‘Utbah Ibn Rabee‘ah, Al-‘Abbas Ibn ‘Abdul-Muttalib and Abu Jahl Ibn Hisham passed by the house while they were climbing toward the upper section of Makkah. ‘Utbah checked the doors of the house and found it desolate. At this, ‘Utbah sighed heavily.

Ibn Ishaq related: Thereafter, ‘Umar Ibn Al-Khattab and ‘Ayyash Ibn Abi Rabee‘ah set out (in migration) until they arrived Madinah. Nafi‘ narrated to me from ‘Abdullah Ibn ‘Umar that his father said: “When I wanted to migrate to Madinah, I, ‘Ayyash Ibn Rabee‘ah and Hisham Ibn Al-‘As made a mutual agreement to meet at the water drain of Banu Ghifar. We said: 'Whoever of us is not by the place in the morning will be considered to have been detained by his people. So the rest should proceed.' Myself and ‘Ayyash met at the agreed spot the next morning and Hisham was detained and was severely tortured to abandon his religion.

When we arrived at Madinah, we stayed with the Banu ‘Amr Ibn ‘Awf at Quba. Meanwhile, Abu Jahl and Al-Harith Ibn Hisham also set out for Madinah in trail for ‘Ayyash who was their cousin and their brother from the mother's side. Both of them arrived at Madinah and all the while Allah’s Messenger, peace and blessings of Allah be upon him, was still in Makkah. They met him and addressed him thus: “Your mother has made a vow not to comb her hair until she sees you. She has also vowed not seek shade from the sun until she sees you, so have mercy on her.” I said to him: “By Allah, these people merely want to deceive you from your religion, beware of them. If lice afflict your mother, by Allah she will comb her hair and if the heat of Makkah becomes unbearable for her, she will seek shade.” He said: “I will redeem my mother’s oath and I will take my wealth which I left behind.” I said to him: “By Allah, you know that I am one of the richest of the Quraish, I will give you half of my wealth, so do not go with them.” He insisted on going with them. When I saw his insistence, I said to him: “If you are bent on your decision, here, take my camel, it is excellent and obedient, adhere to its back, if you feel suspicious of these people, escape on its back.” So he departed on the camel with the other two men until they traveled over a distance, then Abu Jahl said to him: “My brother, by Allah, I have exhausted my camel, do you mind me riding behind you on your camel?” ‘Ayyash said: “Why not.” So he goaded the camel to sit so that he may climb its back. When the camel

lowered itself, they attacked him and bound him with a string and they entered Makkah in this manner. They tortured him so much that he was forced to recant his faith.

‘Umar said: “We used to say that: ‘Allah will not accept the repentance of those who were forced to recant their faith and they also used to say that about themselves until Allah’s Messenger, peace and blessings of Allah be upon him, arrived in Madinah and Allah revealed: “Say: 'O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah (SWT), verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. And follow the best of that which is sent down to you from your Lord (i.e. this Qur’an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not'!” (Soorah AzZumar 39:53-55)

‘Umar added: I wrote these Verses (in a letter) and sent it to Hisham Ibn Al-‘As. Hisham said: “when the letter reached me, I kept reading it at Dhu Tuwa (a valley close to Makkah). I ascended and descended yet I did not understand the import of the Verses. Finally, I prayed: “O Allah grant me its understanding.” Then Allah made it occurred to my mind that that it was revealed concerning us and concerning what we used to say about ourselves and what people say about us. I returned to my camel, sat on it and I went to meet Allah’s Messenger, peace and blessings of Allah be upon him, in Madinah.

Ibn Hisham mentioned that it was Al-Waleed Ibn Al-Mugheerah who brought Hisham Ibn Al-‘As and ‘Ayyash Ibn Abu Rabee‘ah to Madinah. He kidnapped them from Makkah and he arrived in Madinah carrying them on his camel while he was walking along with them.

Al-Bukhari related from Al-Bara’ that the first person to come to us (in Madinah) was Mus‘ab Ibn ‘Umair and Ibn Umm Maktoom and thereafter came ‘Ammar and Bilal.

Al-Bara’ Ibn ‘Azib narrated: Mus‘ab Ibn ‘Umair and Ibn Umm Maktoom were the first to arrive in Madinah and they used to teach people the Qur’an. Then there came Bilal, Sa‘d and ‘Ammar Ibn Yasir. Thereafter, ‘Umar Ibn Al-Khattab came along with twenty other Companions of the Messenger of Allah. Later on, the Messenger of Allah himself came (to Madinah) and I had never seen the people of Madinah so joyful as they were on the arrival of Allah’s Messenger, peace and blessings of Allah be upon him, for even the slave girls were saying, “Allah’s Messenger has arrived!” And before his arrival I had read the Soorah starting with: “Glorify the Name of your Lord, the Most High” (Soorah Al-A‘la 87:1) together with other Soorahs of Al-Mufassal.

Ibn Ishaq related: Thereafter, the Muhajiroon followed one after the other. May Allah be pleased with them all. Talhah Ibn ‘Ubaidullah and Suhaib Ibn Sinan stayed with Khubaib Ibn ’Isaf, the brother of BalHarith Ibn Al-Khazraj at a place called Sunah. It is also claimed that Talhah stayed with Asad Ibn Zurarah.

Ibn Hisham related: it was narrated to me that Abu ‘Uthman An-Nahdi said: it reached me that when Suhaib intended to migrate, the polytheists of the Quraish said to him: “you came to our midst while you were poor and wretched and your wealth grew while you were with us and you attained such status that you have attained and then you want to leave us with all your wealth? By Allah, that will never happen!” Suhaib asked them: “If I hand over to you all my wealth, would you let me go?” They replied in affirmation. Suhaib said: “I have given you all of my wealth.” When news of Suhaib’s action reached the Messenger of Allah, he said: “Suhaib has profited! Suhaib has profited!!”

Circumstances Leading to the Migration of Allah’s Messenger

Allah says: “And say (O Muhammad): My Lord! Let my entry (to the city of Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).” (Soorah Al-Isra 17:80)

Allah guided and inspired the Messenger of Allah peace and blessings of Allah be upon him, to supplicate with these words to make for him ease in the nearest future and a speedy way-out. Thus, Allah granted him permission to migrate to Madinah, the city of the Prophet, wherein waited, for him, helpers and beloved; and which eventually became his residence and final resting place.

Ibn Ishaq related: After his Companions among the Muhajiroon had left, Allah's Messenger peace and blessings of Allah be upon him, remained in Makkah waiting for the permission to migrate. No one remained with him aside from those who were detained and those who were tortured into submission except 'Ali Ibn Abi Talib and Abu Bakr Ibn Abi Quhafah, may Allah be pleased with them both. Abu Bakr persistently requested the permission of Allah's Messenger, peace and blessings of Allah be upon him, to make Hijrah and he would say to him: "Don't be in haste, perhaps Allah will grant you a companion." Abu Bakr wished it would be the Prophet himself.

Now that it became clear to the Quraish that Allah's Messenger, peace and blessings of Allah be upon him, has a faction and Companions not just outside their tribe but outside their land as well, they became worried. Moreover, what made the Quraish more worrisome was the continuous migration of his Companions among the Muhajiroon to Madinah where they have found a new home and protection. Thus, they feared that the Messenger of Allah would also migrate to join them for they knew that they will eventually fight them.

In order to stymy this, the Quraish gathered in Darun-Nadwah, a house belonging to Qusayy Ibn Kilab where they used to make important decisions concerning them. They gathered to discuss the issue of the Messenger of Allah, peace and blessings of Allah be upon him, and the strong position he posed to their collective existence.

Ibn Ishaq related that I was informed that 'Abdullah Ibn 'Abbas said: So they agreed to meet in the Darun-Nadwah to deliberate on the issue of Allah's Messenger, peace and blessings of Allah be upon him. On the appointed day which is known as the day of Zam'ah (crowd), Iblees (Shaitan), may Allah's curse be on him, came in the form of a handsome old man wearing a mantle and stood at the door. When they saw him standing by the door, they asked: "From where is the old man?" He said: "An old man from the people of Najd; I heard about what you are deliberating upon and I chose to attend the meeting with you so that I may listen to your deliberation and help you reach a sound decision." They said to him: "Come in, then." Shaitan entered the room wherein were gathered the nobles of the Quraish: 'Utbah, Shaibah, Abu Sufyan, Tu'aimah Ibn 'Adiyy, Jubair Ibn Mut'im Ibn 'Adiyy, Al-Harith Ibn 'Amir Ibn Nawfal, Nadr Ibn Al-Harith, Abul-Bakhtari Ibn Hisham, Zam'ah Ibn Al-Aswad, Hakeem Ibn Hizam, Abu Jahl Ibn Hisham, Nubaih and Munabbih, the two sons of Al-Hajjaj and Umayyah Ibn Khalaf, respectively, among several others that cannot be mentioned among the Quraish.

They said to one another: "The matter of this man has reached a proportion which all of you are not oblivious to. By Allah, we should not allow him to pounce upon us with his followers outside our tribe. So give the matter a consideration." In the course of the deliberation, one of them (some said it was AbuBakhtari Ibn Hisham) suggested: "Why not we put him in iron shackles and lock him away behind bars to await death in a similar manner to what happened to the poets that came before him like Zuhair and Nabighah." The "old man" of Najd said: "No, by Allah, this suggestion is not good enough. If you enshackle him as you said, the news of his fate will filter out from behind bars to his Companions and without a doubt, they will pounce upon you and they will snatch him away from you. Thereafter, they will reinforce themselves and then vanquish you. So this is not a good proposal."

After further deliberation, one of them suggested: "We should expel him from our land. Once he is out of our domain, we will be less concerned about where he goes. When we are relieved of his trouble, we will rectify our affairs and we will return to our good old days." Again, the "old man" of Najd said: "This is not a good opinion either. Haven't you observed the beauty of his speech and the sweetness of his logic and the manner he overwhelms men with his message? By Allah, if you apply this suggestion, he would win the Bedouin Arabs over to him with his speech and sweet rendition and they would follow him. Then they would take away your affairs from your hands and then do whatever they like with you. Think of a course of action better than this."

Finally, Abu Jahl said: “By Allah, I have an idea after which a better one will not occur to you.” “What is the idea, O Abul-Hakam?” They asked. He said: “I suggest that we choose from the different clans each a young and strong man of high descent and noble status among us. Then we will give each youth a sharp sword to attack him; each dealing him a simultaneous fatal blow and then we can be relieved of him. If we do this, the responsibility for his blood will be borne by all the clans and the Banu ‘Abd Manaf will be incapable of fighting against the clans altogether. They would be forced to accept whatever blood money paid to them by the entire clans.” The "old man" of Najd said: “This is the real proposal, there is no better idea than this.” After they reached a firm decision, the meeting ended with a firm determination to implement the plan.

Jibraeel came to the Messenger of Allah saying: “Do not sleep in your bed tonight.” When it became dark, they gathered at his door keeping a vigil waiting for him to go to sleep before they attack him. When Allah’s Messenger, peace and blessings of Allah be upon him, saw through their nasty intensions, he said to ‘Ali, “Sleep on my bed and cover yourself with my green Hadrami mantle. Use it when sleeping and nothing you dislike will reach you from them.” Allah’s Messenger, peace and blessings of Allah be upon him, usually slept in that same mantle.

Ibn Ishaq related that Yazeed Ibn Abi Ziyad narrated to me from Muhammad Ibn Ka‘b Al-Qurazi that: When they gathered with their evil designs at his door, Abu Jahl, who was among them, said to them in mockery: “Muhammad claims that if you followed him, you will be kings over the Arabs and non-Arabs. Then you will be resurrected after you die and you will be granted (as a reward) a garden like that of Jordan and if you fail to follow him, you will be slaughtered and when you are resurrected after you die, a fire will be made for you in which you will be burned.”

Allah’s Messenger, peace and blessings of Allah be upon him, came out, took a handful of dust and said: “Truly, I said so and you will be among them.” Then Allah blinded their sight and they did not see him and he began to cast dust on their heads while reciting these Verses: “Ya Seen. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings.] By the Qur’an, full of wisdom (i.e. full of laws, evidences, and proofs), Truly, you (O Muhammad) are one of the Messengers, On a Straight Path (i.e. on Allah’s religion of Islamic Monotheism). (This is) a Revelation sent down by the Almighty, the Most Merciful.” (Soorah Ya Seen 36:1-5)

Up to the Verse: “And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.” (Soorah Ya Seen 36:9)

There was none of them that the Messenger of Allah, peace and blessings of Allah be upon him, did not cast dust on his head and then he went his way. Then someone who had not been there with them all the while came and said: “What are you waiting here for?” “Muhammad.” They chorused. He said: “May Allah turn you down, I swear by Allah, Muhammad came out, put dust on the head of each of you and then went his way. Don’t you see what has occurred to you?” Each man touched his head and found dust on it. They looked inside the room and found ‘Ali in bed sleeping under the mantle of the Messenger of Allah so they said: “That is Muhammad sleeping under his mantle.” Thus, they remained in their places until daybreak. Then ‘Ali woke up from the bed and when the reality dawned on them, they exclaimed:
“The one who informed us spoke the truth.”

Migration of Allah’s Messenger from Makkah to Madinah along with Abu Bakr As-Siddiq

Al-Bukhari related from Ibn ‘Abbas that: Allah’s Messenger started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to migrate and he lived as an Emigrant for ten years and then died at the age of sixty-three (years).”

Ibn Ishaq related that when Abu Bakr requested the permission of Allah’s Messenger, peace and blessings of Allah be upon him, to migrate, he told him: “Don’t be in haste, perhaps Allah will grant you a

companion.” Abu Bakr hoped the Messenger of Allah was referring to himself. So he bought two camels, tied them in his house and fed them in preparation for that purpose.

Ibn Ishaq related that it has been narrated to me from ‘Urwah Ibn Az-Zubair that ‘A’ishah, the Mother of the Believers, said: Allah’s Messenger never used to come to the house of Abu Bakr at any time of the day except at its two edges – in the early morning and evening times. However, on the day Allah permitted him to migrate and leave Makkah, Allah’s Messenger came to us at an hour he never used to come.

She continued: When Abu Bakr saw him, he said: "Whatever has brought Allah’s Messenger at this time of the day must be an urgent occurrence." When the Messenger of Allah, peace and blessings of Allah be upon him, entered, Abu Bakr offered him his seat and the Messenger of Allah, peace and blessings of Allah be upon him, sat down. There was no one with Abu Bakr other than myself and my sister, Asma’ Bint Abu Bakr. The Messenger of Allah, peace and blessings of Allah be upon him, said: “Let everyone with you in the house go out.” “O Allah’s Messenger, may my mother and father be sacrificed for you, there are no one other than my two daughters. What has happened?” Abu Bakr asked. Allah’s Messenger, peace and blessings of Allah be upon him, said: “Allah has permitted me to leave and migrate.”

‘A’ishah continued: Abu Bakr asked him: “May I accompany you, O Messenger of Allah?” “Yes, you will accompany me.” The Messenger of Allah, peace and blessings of Allah be upon him, said. ‘A’ishah said: Prior to that day, I never realize that anyone would weep out of extreme joy until I saw Abu Bakr weep that day. Then he said: “O Prophet of Allah, here are two camels. I have been preparing them for this (journey).” They hired ‘Abdullah Ibn Arqat (as a guide on the way).

Ibn Hisham related that he is also referred to as ‘Abdullah Ibn Uraiqit, a polytheist from Banu Ad-Deel Ibn Bakr. His mother was from Banu Sahm Ibn ‘Amr. They gave the camels to him to tend until the appointed date.

Abu Nu‘aim narrated through Ibrahim Ibn Sa‘d from Muhammad Ibn Ishaq, who said: It reached me that Allah’s Messenger, peace and blessings of Allah be upon him, made the following supplication when he left Makkah and migrated to Madinah: “Praise be to Allah Who created me though I was nothing. O Allah, help me bear the might of the word, the vicissitudes of time and the calamities of the night and days. O Allah, accompany me on my journey and replace me in my family and bless me in what You have provided me. To You I am humble and in my good character, keep me steadfast. Make me, O Lord, beloved to Yourself, do not leave me to the people. You are the Lord of the oppressed and my Lord. I seek refuge in Your Noble Countenance by which the heavens and the Earth were illuminated, by which the darkness was dispelled, and on which the affairs of the first and the last (of the mankind) were put in order. I seek refuge from your anger befalling me and Your displeasure overtaking me. I seek refuge in You from the withdrawal of Your bounty and the suddenness of Your vengeance, from the removal of Your blessing and the coming of Your wrath. And there is no power or might except in You.”

Then they proceeded to the Cave of Thawr, a mountain at the lower end of Makkah and both of them entered it. Abu Bakr As-Siddiq ordered his son, ‘Abdullah, to eavesdrop on what the people say about both of them in the daytime and report to them during the night whatever news he had garnered that day. He also ordered ‘Amir Ibn Fuhairah, his freed slave, to graze his sheep in the daytime and drive them toward them both in the cave toward the end of the day. ‘Abdullah Ibn Abu Bakr would stay among the Quraish during the day eavesdropping on whatever they might say about Allah’s Messenger, peace and blessings of Allah be upon him, and Abu Bakr, and then would bring the news to them.

Ibn Ishaq related: Asma’ Bint Abu Bakr, may Allah be pleased with her, would bring food to them both, when it was dark. Asma’ narrated: When Allah’s Messenger and Abu Bakr left, a group of the Quraish came to us among whom were Abu Jahl. They stood at Abu Bakr’s door and I came out to meet them. They asked: “Where is Abu Bakr, O daughter of Abu Bakr?” I said to them: “I do not know where my father is.” Then Abu Jahl raised his hand and gave me a slap so violently that my earring fell off and then they left.

Al-Baihaqi related: Muhammad Ibn Seereen narrated to me that some men remiscised during the time of 'Umar and it appeared that they preferred 'Umar over Abu Bakr. When that reached 'Umar he said: "By Allah, a night of Abu Bakr is better than the entire nights of the family of 'Umar. One day of Abu Bakr is better than the entire days of the family of 'Umar. Allah's Messenger, peace and blessings of Allah be upon him, had set out on the night departed for the Cave of Thawr. On the way, Abu Bakr would walk in front of Allah's Messenger, peace and blessings of Allah be upon him, and at another time he would walk behind him until it became noticeable to the Messenger of Allah, peace and blessings of Allah be upon him, and he said: "O Abu Bakr, why do you walk at one time behind me and in my front at another?" Abu Bakr said: "O Messenger of Allah, the thought of a trailing scout occurred to me, so I walk behind you and then, when the thought of an ambush occurs to me, I switch to your front." Then the Messenger of Allah, peace and blessings of Allah be upon him, said: "O Abu Bakr, if there was a dangerous occurrence would you have preferred that you were afflicted other than me?" "Yes, I swear by the One Who sent you with the Truth, no calamity would befall except that I would prefer to be its recipient rather than you." When we got to the cave, Abu Bakr said: "Stay where you are, O Messenger of Allah, so that I may check that the cave is free (of danger)." So Abu Bakr entered and searched the cave. When he got to its pinnacle, he told him, "You have not checked the burrow." Again Abu Bakr said: "Stay in your place, O Messenger of Allah, till I check the burrow." He checked it and then said: "You may descend into it now, O Messenger of Allah. Then the Prophet, peace and blessings of Allah be upon him, went in. 'Umar then added: "I swear by Him in Whose Hands is my soul, that single night of Abu Bakr is far better than that of the family of 'Umar."

Imam Ahmad related that Ibn 'Abbas said concerning the statement of Allah: "And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners." (Soorah Al-Anfal 8:30)

One night, during the deliberation of the Quraish in Makkah, one of them said: "In the morning, we should enshackle him (i.e. the Prophet)." Another person suggested: "Rather, we should kill him." A third person said: "We should expel him." Allah revealed their plot to His Prophet, peace and blessings of Allah be upon him, so 'Ali slept in the bed of Allah's Messenger, peace and blessings of Allah be upon him, that night. The Messenger of Allah, peace and blessings of Allah be upon him, left the house and sometime later he entered the cave. The Quraish spent the night keeping watch over 'Ali thinking that it was the Prophet, peace and blessings of Allah be upon him. In the morning, they swarmed in on him and found 'Ali instead. Thus, Allah frustrated their plots. They barked at 'Ali: "Where is your Companion?!" "I do not know," 'Ali said. They traced his track till it led them to the mountain and they became confused. They climbed the mountain. When they passed by the cave they saw spider web at its entrance.

They said: "Had anybody entered through here, there wouldn't be spider web at the entrance of the cave." They (the Messenger of Allah and Abu Bakr) remained there for three nights. The chain of this narrations is hasan and it is the best of what is related concerning the story of the spider web at the entrance of the cave. This is also from Allah's protection for His Messenger.

Allah, Most High, says: "If you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his Companion (Abu Bakr): 'Be not sad (or afraid), surely Allah is with us'." Then Allah sent down His Sakinah (calmness, tranquility, help and peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is Almighty, AllWise." (Soorah At-Tawbah 9:40)

Allah (SWT) says about upraiding those who lagged behind from joining the Messenger of Allah in Jihad: "If you help him (Muhammad) not," Allah (SWT) will help him, strengthen him and make him triumph as He has done before: 'when the disbelievers drove him out, 'when the people of Makkah were arrayed in war against him while there was no one with him other than his Companion, Abu Bakr. Thus Allah says: "The second of two," that is, when they escaped to the cave and remained there three days so as to douse the quest for them. When the polytheists could not find both of them, they set out in their trail in every direction

promising one hundred camels for whoever is able to bring them back. They followed their trails until it became confusing to them.

The one who followed their trail on behalf of the Quraish was Suraqah Ibn Malik Ibn Ju‘tham. They climbed the mountain of Thawr and they kept going back and forth the entrance of the cave next to their feet but they did not see them. This is a protection from Allah for both of them as related by Imam Ahmad from Anas Ibn Malik that Abu Bakr narrated to him: “I said to the Messenger of Allah while we were in the cave, ‘if anyone of them were to look toward his feet, (he would discover us).’ He replied: ‘O Aba Bakr, what do you think about two people whose third is Allah (SWT)?”

Al-Bukhari related that ‘A’ishah, the wife of the Prophet, peace and blessings of Allah be upon him, said: “I do not remember my parents believing in any religion other than the Religion (of Islam), and our being visited by Allah’s Messenger, peace and blessings of Allah be upon him, in the morning and in the evening. When the Muslims were put to test (i.e. troubled by the pagans), Abu Bakr set out migrating to the land of Ethiopia, and when he reached Bark Al-Ghimad, Ibn Ad-Daghinah, the wife of the chief of the tribe of Qarah, mentioned how he caused Abu Bakr’s return to Makkah and his offer to protect him as we have mentioned in the section of the migration to Abyssinia up to when Abu Bakr said: “I am repudiating your protection. I am pleased with the protection of Allah (SWT).”

She continued: At that time, Allah’s Messenger, peace and blessings of Allah be upon him, was still in Makkah. The Prophet, peace and blessings of Allah be upon him, said to the Muslims: “I have been shown the land of your migration. It is a land suffused with date-palms located between two volcanic mountains.” The two mountains are basalt rocks. Some people migrated toward Madinah and some of those who had migrated toward Abyssinia also returned to Madinah. Allah’s Messenger, peace and blessings of Allah be upon him, said (to Abu Bakr): “Take it easy for I also hope that I will be given permission.” Abu Bakr said: "May my father be sacrificed for you, do you really hope for that?” The Messenger of Allah, peace and blessings of Allah be upon him, replied: “Yes.” So, Abu Bakr restrained himself with the hope that he would accompany him. He fed the two camels with him (in readiness the impending journey) on the leaves of As-Samur tree regularly for four months. Some mentioned that he fed them for six months.

Ibn Shihab related: Abdur Rahman Ibn Malik Al-Mudliji who was a nephew of Suraqah narrated to me that his father informed him that he heard Suraqah Ibn Malik Ibn Ju‘thum saying: “The messengers of the polytheists of Quraish came to us announcing that they had assigned for the persons who would kill or arrest Allah’s Messenger and Abu Bakr, a reward equal to their blood money. While I was sitting in one of the gatherings of my tribe, Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, “O Suraqah! Verily, I have just seen some people far away on the seashore, and I think they are Muhammad and his Companions.” Suraqah added, “I too realized that it must have been them. But I said ‘No, it is not them, but you have seen so-and-so, and so-and-so whom we saw when they set out.’

"I remained in the gathering for a while and then got up and left for my home. I ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. Then I reached my horse, mounted it and made it gallop.

"When I approached them (i.e. Muhammad and Abu Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e. Muhammad and Abu Bakr) or not, and the lot which I disliked came out. But I mounted my horse again and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'an by Allah’s Messenger who did not look hither and thither while Abu Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to the knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke.

Then again I drew lots with the divining arrows, and the lot which I disliked came out. So I called upon them to feel secure. They stopped, and I mounted my horse once again and went to them. When I saw how

I had been hampered from harming them, it came to my mind that the cause of Allah’s Messenger (i.e. Islam) will become victorious. So I said to him, “Your people have assigned a reward equal to the blood money for your head.” Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some food and goods for the journey but they refused to take anything and did not ask for anything except that they said, “Do not tell others about us.” Then I requested him to write for me a statement of security and peace. He ordered ‘Amir Ibn Fuhairah who wrote it for me on a parchment, and then Allah’s Messenger, peace and blessings of Allah be upon him, proceeded."

When Suraqah turned away from them, he kept turning back everyone who was in the trail of Allah’s Messenger, peace and blessings of Allah be upon him, and his Companion. He would say to them: “You don’t need to check this route.” When it became clear that Allah’s Messenger, peace and blessings of Allah be upon him, had arrived in Madinah, Suraqah began to recount to people the story of his encounter with the Prophet, peace and blessings of Allah be upon him, and his kind treatment of him. This story became so popular that the leaders of the Quraish were apprehensive that it would cause many people to accept Islam. Meanwhile, Suraqah was the leader and chief of Banu Mudlij, so Abu Jahl, may Allah’s curse be upon him, wrote to him a verse of poem:

O Banu Mudlij, I fear that you may be deluded

By Suraqah who is bent upon aiding Muhammad

Beware of him so that he may not dismember your ranks

And then you become disunited sequel to your having authority and dominance

Suraqah also composed a poem in response to Abu Jahl’s:

O Abu Hakam, by Allah, if you had witnessed

The spectacle of my steed as its shanks sank

You will marvel and you will have no doubt that Muhammad

Is a Messenger and a proof and whoever can withstand him?

You may dissuade the people from (accepting) him but I

Imagine a day when his milestone shall become manifest

Al-Bukhari related with his chain of narrations linking up to Ibn Shihab (who said) ‘Urwah Ibn Az-Zubair narrated to me that Allah’s Messenger, peace and blessings of Allah be upon him, met Az-Zubair in a caravan of Muslim merchants who were returning from Sham. Az-Zubair provided Allah’s Messenger, peace and blessings of Allah be upon him, and Abu Bakr with white clothes to wear. When the Muslims of Madinah heard the news of the departure of Allah’s Messenger, peace and blessings of Allah be upon him, from Makkah (toward Madinah), they started going to the Harrah every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allah’s Messenger, peace and blessings of Allah be upon him, and his companions dressed in white clothes emerging out of the desert mirage.

The Jew could not help shouting at the top of his voice, “O Arabs! Here is your great man whom you have been waiting for!” So all the Muslims rushed to their arms and received Allah’s Messenger (peace and blessing of Allah be upon him) on the summit of Harra. The Prophet (peace and blessing of Allah be upon him) turned with them to the right and alighted at the quarters of Bani Amr Ibn 'Awf, and this was on Monday in the month of Rabee ul-Awwal. Abu Bakr stood up, receiving the people while Allah’s Messenger (peace and blessing of Allah be upon him) sat down and kept silent.

Some of the Ansar who came and had not seen Allah's Messenger (peace and blessing of Allah be upon him) before, began to greet Abu Bakr, but when the sunshine fell on Allah's Messenger (peace and blessing of Allah be upon him) and Abu Bakr came forward and shaded him with his sheet only then did the people came to know Allah's Messenger (peace and blessing of Allah be upon him). The Prophet (peace and blessing of Allah be upon him) stayed with Bani Amr Ibn 'Awf for ten nights and established the mosque (mosque of Quba') which was founded on piety. Allah's Messenger (peace and blessing of Allah be upon him) prayed in it and then mounted his she-camel and proceeded, accompanied by the people till his she-camel knelt down at (the place of) the Mosque of Allah's Messenger at Madinah. Some Muslims used to pray there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, the orphan boys who were under the guardianship of As'ad Ibn Zurarah.

When his she-camel knelt down, Allah's Messenger (peace and blessing of Allah be upon him) said, "This place, Allah willing, will be our abiding place." Allah's Messenger (peace and blessing of Allah be upon him) then called the two boys and told them to suggest a price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allah's Messenger!" Allah's Messenger (peace and blessing of Allah be upon him) then built a mosque there. The Prophet (peace and blessing of Allah be upon him) himself started carrying unburnt bricks for its building and while doing so, he was saying:

This load is better than the load of Khaibar, for it is more pious in the Sight of Allah and purer and better rewardable

He was also saying, "O Allah! The actual reward is the reward of the Hereafter, so bestow Your Mercy on the Ansar and the Muhajiroon." Thus the Prophet (peace and blessing of Allah be upon him) recited (by way of proverb) the poem of some Muslim poet whose name is unknown to me. Ibn Shibab said: "In the Hadiths it does not occur that Allah's Messenger (peace and blessing of Allah be upon him) recited a complete poetic verse other than this one." This is Al-Bukhari's wordings and he alone related to the exclusion of Muslim. The Hadith also has corroborations from other paths without the story of Umm Ma'bad Al-Khuza'iyyah.

Imam Ahmad related that Al-Bara' narrated: Abu Bakr purchased a saddle from me for thirteen dirhams from A'Azib. Abu Bakr said to A'Azib: 'Ask Al-Bara' to carry this saddle to my residence' and he said, "No, until you narrate to me what you both did on the night when you set out on a journey along with Allah's Messenger. Abu Bakr then said: We set out during the night and went on walking until it was noon, and the path was lonely and so none passed by that (until) there appeared prominently before us a large rock. It had its shade and the rays of the sun did not reach that place. So we alighted at that place. I then went to the rock and leveled the ground with my hands at the place where the Messenger of Allah would take rest under its shade. I then set the bedding and said: 'Allah's Messenger, go to sleep.' He went to sleep and I kept watch against possible scouts.

Then I saw a shepherd moving toward that rock with his flock and he intended what we intended (I. e. taking rest). I met him and said to him: 'Young boy, to whom do you belong?' He said: 'to a man from the Quraish.' He mentioned his name and I recognized him. I said, is there any milk in the udders of your sheep and goats? He said: Yes. He took hold of a goat, and I said to him: Clean the udder well so that it should be free from dust and impurity.

He dusted his hands on my order and he milked the goat for me into a container I had with me. I mixed some water in the milk to make it cool and then came to Allah's Messenger with it. I found that he had already awakened, so I said to him: 'drink, O Allah's Messenger." He drank it till I was delighted and I said: "Is now not the time to move on?" so we proceeded while they were still pursuing us. No one caught up with us except Suraqah Ibn Malik Ibn Ju'shum who was trailing us on his horse. I said: "O Allah's Messenger, a scout has caught up with us." Thereupon he said: "Do not worry, verily, Allah is with us."

When Suraqah came close such that there was only a distance of the length of one, two or three spears, again I said: "O Allah's Messenger, a scout has caught up with us." Then I wept. Allah's Messenger (peace

and blessing of Allah be upon him) asked: “Why are you crying?” and I replied: “By Allah it is not the fear for myself that caused my weeping rather I am weeping because of you.” Then Allah’s Messenger supplicated against him saying: “O Allah suffice us with anything You wish.” Then the legs of his horse sank into quicksand up to its belly and he jumped off it. He said: “O Muhammad, I know that this is your handiwork but please supplicate to Allah to save me from my predicament and I take an oath that I shall turn away everyone who would come in search of you. Here is my quiver, pick an arrow out of it. You will come by my goats at such and such place; you may take from it as will satisfy your need.

Allah’s Messenger (peace and blessing of Allah be upon him) said to him: “No, I do not have any need for it.” So he (Allah’s Messenger) supplicated to Allah and he was rescued and he went back to his companions.

Allah’s Messenger (peace and blessing of Allah be upon him) proceeded until we reached Madinah and people came out on rooftops on his pathways to welcome him. The servants and children scattered into the streets while they were saying: “Allah is Great! Allah’s Messenger has arrived.” The people began to contend as to where Allah’s Messenger (peace and blessing of Allah be upon him) should reside. Allah’s Messenger (peace and blessing of Allah be upon him) said: “I will encamp with the tribe of Najjar, the maternal uncles of Abdul-Muttalib as a mark of honor for them.” In the morning, he then went to where he was commanded.

Al-Bara’ Ibn 'Azib narrated: Mus’ab Ibn Umair, the brother of Banu Abdud-Dar and Ibn Umm Maktoom, the blind, a member of Banu Fihr were the first emigrants to come to us. Then there came Umar Ibn AlKhattab along with twenty other Companions of the Messenger of Allah. We asked: “What happened to Allah’s Messenger?” “He is coming after me,” he answered. Later on the Messenger of Allah (peace and blessing of Allah be upon him) himself arrived (at Madinah) along with Abu Bakr. Al-Bara’ added: Before his arrival I had read a Soorah from the Mufassal.” It is related in the two saheehs from the Hadith of Isra’eel without the statement of Al-Bara’: “The first of those who came to us” till the end.

Ibn Ishaq related: Then they set off. Abu Bakr took with him Amir Ibn Fuhairah, his freed slave, to serve them on the way. Asma’Bint Abi Bakr narrated: “When the Messenger of Allah (peace and blessing of Allah be upon him) and Abu Bakr had departed, Abu Jahl came to us with a group of Quraish…” and she narrated how he struck her on her cheek so violently that her earring fell off her ear as mentioned previously. She added: We remained for three nights without any news of the whereabout of Allah’s Messenger until a man from the Jinn came from the lower part of Makkah chanting some verses of Arab poems. People followed him to listen to his voice even without seeing him until he exited through the upper part of Makkah saying:

May the Lord of Mankind grant the best of His rewards

To the two Companions who rested in the two tents of Umm Ma’bad

They both alighted with righteous intent

And they set off by nightfall. May Muhammad’s Companion prosper

May the place of Banu Ka’b’s woman bring them luck

For she was a watch for the Muslims

Asma’ continued: When we heard his voice, we knew that Allah’s Messenger was heading toward Madinah.

There were four of them: Allah’s Messenger, Abu Bakr, Amir Ibn Fuhairah, the freed slave of Abu Bakr and Abdullah Ibn Arqad as related by Ibn Ishaq. However, the last person is popularly referred to as Abdullah Ibn Uraiqit Ad-Du'ili Ad-Dawlee and at that time he was a polytheist.

It has been previously mentioned from Ibn Abbas that Allah’s Messenger (peace and blessing of Allah be upon him) departed from Makkah on Monday and entered Madinah on Monday. The dominant view is that

there were fifteen days between his departure from Makkah and his entrance of Madinah because he stayed in the cave of Thawr for three days and thereafter took to the route along the seashore which is the longest of the roads leading to Madinah. They passed through the place of Umm Ma'bad Bint Ka'b from Banu Ka'b Ibn Khuza'ah.

The Story of Umm Ma'bad Al-Khuzaa'iyyah

Yoonus related from Ibn Ishaq (that): Allah's Messenger (peace and blessing of Allah be upon him) alighted at the tent of Umm Ma'bad whose full name was Atikah Bint Khalaf Ibn Ma'bad Ibn Rabee'ah Ibn Asram, expecting a hospitable reception. However Umm Ma'bad said: "By Allah, we neither have food nor even anything to present to you. None of our goats is pregnant (so as to produce milk)." Then Allah's Messenger (peace and blessing of Allah be upon him) called for one of her goats and he rubbed its udder with his hands and supplicated to Allah. The goat produced such a large quantity of milk which filled a large container. The Messenger of Allah (peace and blessing of Allah be upon him) said: "Drink O Umm Ma'bad." She said: "No, you drink for you have more right to it." Allah's Messenger (peace and blessing of Allah be upon him) insisted and she drank to her fill. Allah's Messenger (peace and blessing of Allah be upon him) called for another goat and did as before and it also produced milk and he drank from it. He called for another goat and repeated as the previous two and he gave its milk to his guide. For the fourth time, he called for another goat, rubbed its udder and supplicated and milk flowed and he gave that to Amir. Then he relaxed.

The Quraish trailed the Messenger of Allah (peace and blessing of Allah be upon him) till they reached Umm Ma'bad and they asked her concerning him: "Did you see Muhammad with such and such description?" They described his features to her. She said: "I do not know what you are talking about, but I have been visited by one who milk non-pregnant goat." The Quraish said: "That is the same person we are looking for."

At this juncture, Abu Nu'aim mentioned the story of Abdullah Ibn Mas'ood: I was tending the sheep of ''Uqbah Ibn Abi Mu`ait when The Messenger of Allah (peace and blessing of Allah be upon him) and Abu Bakr met me after they had fled from the polytheists and they said, "O boy! Do you have any (any sheep with) milk?" I replied: "Yes, but I have been entrusted with it (i.e. it is not mine)." Then he said, "Do you have any young sheep that has not mate?" So I brought to him the sheep and he massaged its udders and milk flowed from it and he collected it into a bowl and drank it and Abu Bakr also quenched his thirst. Then he said to the udders of the sheep: "Cease!" and it ceased. Thereafter, I came to him and said: O Messenger of Allah (peace and blessing of Allah be upon him), teach me these pure words (i.e. the Qur'an)." Allah's Messenger (peace and blessing of Allah be upon him) said: "You are a wellmannered boy." I took directly from his mouth seventy chapters and no one can contend with me concerning them. However, his statement that 'they had fled from the polytheists, ' is not about the time of hijrah, rather, it is about some incidents that had occurred before the hijrah. Another reason is that Ibn Mas'ood was among those who had accepted Islam long time earlier, made hijrah to Abyssinia and returned to Makkah as indicated earlier. Nevertheless, this story of his is saheeh and recorded in the Book of saheehs and others. And Allah knows best.

Imam Ahmad related from Faaid the freed slave of 'Ubaadil: I went out with Ibrahim Ibn AbdurRahmaan Ibn Sa'd till we were at the stopover, then Ibn Sa'd came. Sa'd was the one who guided the mount of Allah's Messenger (peace and blessing of Allah be upon him) on the way. Ibrahim said: "(inform me) what your Father narrated to you?" Ibn Sa'd said: My Father narrated to me that Allah's Messenger (peace and blessing of Allah be upon him) came to them along with Abu Bakr and Abu Bakr had a daughter in fosterage with us. Allah's Messenger (peace and blessing of Allah be upon him) was seeking a short route to Madinah. Sa'd said to him: "Close by is Al-Ghair (a mountain in Madinah) by mount where there are two highway robbers from Aslam called Al-Muhaanaan (the two who are despised), if you wish, we will go through them." Allah's Messenger (peace and blessing of Allah be upon him) said: "Take us along to them."

Sa'd continued: then we set off until we came close to them. One of them said to the other: "Here are the Yemenis." Allah's Messenger (peace and blessing of Allah be upon him) invited both of them and presented Islam to them and they became Muslims. Then he inquired about their names and they said: "We are Al-Muhaanaan." The Messenger of Allah (peace and blessing of Allah be upon him) said: "Rather, you should

bear Al-Mukaramaan (the two noble ones).” Then he asked them to lead the way to Madinah. We set out till we got to the outskirts of Quba and Banu Amr Ibn 'Awf welcomed him. The Messenger of Allah (peace and blessing of Allah be upon him) asked them: “Where is Abu Umamah As’ad Ibn Zurarah?” Sa’d Ibn Haythamah replied: “He is on his way, shouldn’t I inform him of that, O Allah’s Messenger?” Then the Messenger of Allah (peace and blessing of Allah be upon him) proceeded until he came by a palm groove with its cistern filled. He turned to Abu Bakr and said: “This is the destination. It was shown to me (in my dream) that I alighted at a cistern like that of Banu Mudlij.” Ahmad related this story exclusively.

Prophet Muhammad’s Entry into Madinah, where He Established His Residence, and Related Issues

Al-Bukhari related from Az-Zuhri from Urwah that the Prophet (peace and blessing of Allah be upon him) entered Madinah in the mid-day.

I said that perhaps his arrival was after the midday because of what is established in the two saheehs from the Hadith of Isra’eel from Ishaq from Al-Bara’ Ibn 'Azib from Abu Bakr concerning the Hadith of the Hijrah. He said: We arrived in the night and the people began to contend as to with whom the Messenger of Allah (peace and blessing of Allah be upon him) should reside. Allah’s Messenger (peace and blessing of Allah be upon him) said: “I will encamp with the tribe of Najjar, the maternal uncles of Abdul Muttalib as a mark of honor for them.”

This, Allah knows best, perhaps occurred on the day of his arrival at Quba. Thus, it means that his arrival close to Madinah was in the heat of the midday and stayed under the shade of that palm tree. Then he proceeded with the Muslims and alighted at Quba that night.

Al-Bukhari related through Az-Zuhri from Urwah that Allah’s Messenger stayed with Banu Amr Ibn 'Awf at Quba for about ten nights. He founded a mosque at Quba within those days and then the people rode with him until his camel knelt at the spot where his mosque (in Madinah) was eventually built. At the time, the spot was used as a drying place for dates and it belonged to orphan boys, Sahl and Suhail. The Messenger of Allah (peace and blessing of Allah be upon him) bought it from them and turned it into a mosque. All the while he was at the residence of Banu Najjar, Allah be pleased with them.

Imam Ahmad related from Anas Ibn Malik that: I was among the young children yelling: “Muhammad has come!” I ran but saw nothing. Then they shouted: “Muhammad has come!” I ran but still I did not see anything.

He continued: until Allah’s Messenger and his Companion came and we went to hide behind one of the volcanic rocks of Madinah. Thereafter, they sent two men from the desert tribes to announce their arrival to the Ansar. About five hundred Ansars came to meet them and they said: “Proceed (both of you) in security and in being obeyed.” The Messenger of Allah (peace and blessing of Allah be upon him) and his Companion came to meet them. The people of Madinah came out en masse in such a way that even the maidens above rooftops struggled to catch a glimpse of him saying: “Which one of them is him?” We never saw a similitude of the spectacle of that day. Anas Ibn Malik said: “I saw him the day he came to us and the day he was taken (in death) and I never saw anything similar to the two days.”

It is related in the two saheehs that Abu Bakr narrated concerning the Hadith of Hijrah that: The people trooped out en masse when they both (Allah’s Messenger and Abu Bakr) arrived at Madinah and lined the streets while young boys and slaves perched on rooftops yelling: “Allahu Akbar, Allah’s Messenger has arrived! Allahu Akbar Muhammad has come!! Allahu Akbar Muhammad has come!!!” in the morning, they proceeded and he went to where he was commanded.”

Ibn Ishaq related: Ali remained in Makkah for three days and night returning the deposits which the Prophet (peace and blessing of Allah be upon him) had been entrusted with. Then he joined the Prophet (peace and blessing of Allah be upon him) and lived with Kulthoom Ibn Al-Hidm. Ali had also stopped over in Quba for one or two days. He used to say: There was a Muslim woman at Quba who had no husband. I used to

see a man come to her in the middle of night, knock at her door and when she comes out, he would give her something he has brought and she would take it from him. I became suspicious of her so I said to her: “O female servant of Allah, who is this man that always knock at your door every night and you would come out and who would give you something I do not know? And you are a Muslim woman who has no husband?” she replied: “The man who comes to me is Sahl Ibn Hunaif. He was aware of my predicament as a lonely woman, in the night, he would attack the idols of his people, break them into pieces and the he would bring them to me saying: ‘use this as your firewood, ‘ Ali recounted this exploit of Sahl Ibn Hunaif after he died in Iraq while he was with him.

Ibn Ishaq related: Allah’s Messenger (peace and blessing of Allah be upon him) witnessed the day of Jumu’ah while he was with the Banu Salim Ibn 'Awf and he offered it in a mosque in the middle of the valley of Ranoonaa. That was the first Jumu’ah ever established in Madinah. Then Uthman Ibn Malik and Abbas Ibn Ubadah Ibn Nadlah led others from the Banu Salim to the Messenger of Allah (peace and blessing of Allah be upon him). They said to him: “O Messenger of Allah, stay with us for we are (great numbers) of men, material and efficient protection.” Allah’s Messenger (peace and blessing of Allah be upon him) said: “Let it go (i.e. his camel) for it is under (Divine) command.” So let the camel go and it proceeded until it was parallel to the quarters of Banu Bayadah. Ziyad Ibn Labeed and Farwah Ibn Amr among some of men from the Banu Bayadah met him and said: “O Messenger of Allah, come and benefit from our (great numbers) of men, material and efficient protection.” Allah’s Messenger (peace and blessing of Allah be upon him) said: “Let it go (i.e. his camel) for it is under (Divine) command.” They did so and the camel went further until it got to the residence of Banu Harith Ibn Khazraj when Sa’d Ibn ar-Rabee’, Kharijah Ibn Zaid and Abdullah Ibn Rawahah among their tribesmen interrupted its course and invited him saying: “O Messenger of Allah, come and benefit from our (great numbers) of men, material and efficient protection.” Allah’s Messenger (peace and blessing of Allah be upon him) said: “Let it go (i.e. his camel) for it is under (Divine) command.” They did so and the camel went ahead until it passed by the residence of Adiyy Ibn An-Najjar who were the Messenger of Allah’s maternal relatives as the mother of Abdul-Muttalib, Salma Bint Amr was one of their women. Saleet Ibn Qais, Abu Saleet, Usairah Ibn Abi Kharijah among men of their tribes interrupted the course of the camel and made a similar appeal as the other clans inviting the Messenger of Allah to stay with them. They said: “O Messenger of Allah, come over to your maternal relatives to enjoy our (great numbers) of men, material and efficient protection.” Allah’s Messenger (peace and blessing of Allah be upon him) said: “Let it go (i.e. his camel) for it is under (divine) command.” They did so. The camel continued in its course until it got to the residence of Banu Malik Ibn An-Najjar, then it knelt down at the spot where the door of his mosque is located today. At the time, the land belonged to the two orphan boys – Sahl and Suhail, the two sons of Amr who were in the quarter of Mu’adh Ibn Afra’.

Moosa Ibn ‘'Uqbah said: Before Allah’s Messenger (peace and blessing of Allah be upon him) rode from Banu Amr Ibn 'Awf, the Ansar had gathered swarming round the Messenger of Allah’s camel each person contending with the others to hold the rein of the camel as a mark of honor and esteem for the Messenger of Allah (peace and blessing of Allah be upon him). Each time it passed by a house of the Ansar, their occupants would invite him to stay with them and he would say to them repeatedly: “Let it go (i.e. his camel) for it is under (divine) command. I will stay where Allah wants me to stay.” When it got to the house of Abu Ayyoob Al-Ansari, the camel knelt down at his door. So he alighted and stayed in his house until his mosque and residence was built.

Al-Baihaqi related from Anas that: Allah’s Messenger (peace and blessing of Allah be upon him) passed by a group of Bani Najar and beating drum while saying:

We are neighbors from Banu An-Najjar

Supporters of Muhammad from among his neighbor

Allah’s Messenger (peace and blessing of Allah be upon him) said: “Allah knows that I love you with my heart.” It is related by Ibn Majah from Hisham Ibn Ammar from Eesa Ibn Yoonus.

In saheeh Al-Bukhari, Anas Ibn Malik said: The Prophet (peace and blessing of Allah be upon him) saw the women and children (of the Ansar) coming forward. (The sub-narrator said), "I think that Anas said, 'they were returning from a wedding party." The Prophet (peace and blessing of Allah be upon him) stood up and said thrice, "By Allah! You are from the most beloved people to me."

Imam Ahmad related that Anas Ibn Malik said: Allah's Messenger (peace and blessing of Allah be upon him) came to Madinah while Abu Bakr was riding behind him. Abu Bakr was well known (among the Arab tribes) while the Messenger of Allah (peace and blessing of Allah be upon him) was not. A man met Abu Bakr and said to him: "O Abu Bakr, who is this man in your front?" Abu Bakr responded: "This is the man guiding me." One would think that Abu Bakr meant someone showing him the way (on his journey) not knowing that Abu Bakr meant someone guiding him to path of goodness. Abu Bakr turned and he saw a horseman who had caught up with them. He said: "O Prophet of Allah, a horseman has caught up with us." Allah's Messenger (peace and blessing of Allah be upon him) turn to look and then prayed: "O Allah throw him." Then his horse tripped and threw him off. It neighed and got up again. Seeing his fate, the man said: "O Prophet of Allah, give me your command as you may wish." The Messenger of Allah (peace and blessing of Allah be upon him) said, "Remain where you are and prevent anyone from catching up with us." The man started out the day warring against Allah's Messenger (peace and blessing of Allah be upon him) and ended up becoming his reconnoiter.

He continued: Allah's Messenger (peace and blessing of Allah be upon him) alighted by a volcanic field and then sent for the Ansar. They came, greeted him and said: "Ride on in security and in being obeyed." Allah's Messenger (peace and blessing of Allah be upon him) and Abu Bakr rode on while they scattered around him with their weapons.

It is also said that this incident occurred in Madinah. The Messenger of Allah (peace and blessing of Allah be upon him) came and the people raised their glance to look at him saying: "The Prophet of Allah has come!" He proceeded slightly till he alighted beside Abu Ayyoob's house. While the Prophet (peace and blessing of Allah be upon him) was speaking with the family members of Abu Ayyoob, 'Abdullah Ibn Salam heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet (peace and blessing of Allah be upon him) carrying the dates which he had collected for his family from the garden. He listened to Allah's Prophet (peace and blessing of Allah be upon him) and then went home.

The Prophet (peace and blessing of Allah be upon him) asked: "Whose house is the closest?" Abu Ayyoob said: "Mine, O Prophet of Allah. This is my house and this is my door." He said: "Go ahead and prepare for us an accommodation." He went and prepared a place for both of them and then he returned and said: "O Messenger of Allah, I have prepared for both of you an accommodation.

It is also narrated that when the Prophet (peace and blessing of Allah be upon him) arrived, Abdullah Ibn Salam came to him and declared: "I bear witness that you are truly a Prophet (peace and blessing of Allah be upon him) of Allah and that you have come with the truth. The Jews are well aware that I am their leader and son of their leader, the most knowledgeable of them and the son of the most knowledgeable amongst them invite and ask them about my status amongst them. When the Jews came, the Messenger of Allah said to them: "O Jews, woe to you, fear Allah for by Allah beside Whom there no other god, you know that I am truly a Messenger of Allah and that I have with the truth so accept Islam." They responded, "We do not know him." thrice.

Al-Baihaqi related from Abu Ayyoob that Allah's Messenger had alighted in his house and he occupied the lower storey, whereas Abu Ayyoob Ansari lived in the upper storey. One night, Abu Ayyoob Ansari got up and said (to himself): (How unfortunate it is) that we walk above the head of Allah's Messenger (peace and blessing of Allah be upon him), so they went aside and spent the night in a corner and then told Allah's Messenger about it whereupon Allah's Messenger (peace and blessing of Allah be upon him) said: "The lower storey is more comfortable (for us)." However, he (Abu Ayyoob Al-Ansari) insisted: "We (would not live) over the roof under which you live." So Allah's Messenger (peace and blessing of Allah be upon him) shifted to the upper storey, while Abu Ayyoob Al-Ansari shifted to the lower storey; and he (Abu

Ayyoob Ansari) used to prepare food for Allah's Messenger; and when it was brought (back) to him he would ask (to be shown) the part, where the Prophet's fingers had touched (on the food), and he followed his fingers on that part where his fingers (those of the Prophet) had touched. (One day) he prepared food which contained garlic, and when it was returned to him he asked (to be shown) the part which the fingers of Allah's Messenger had touched. It was said to him that he had not eaten (the food). He (Abu Ayyoob Al-Ansari) was distressed and went up to him (to the Prophet) and said: "Is it forbidden?" Allah's Messenger (peace and blessing of Allah be upon him) said: "No, (it is not forbidden), but I do not like it," and he (Abu Ayyoob Al-Ansari) said: "I also do not like what you do not like or which you did not like." He (Abu Ayyoob Al-Ansari) said: (The Prophet did not eat garlic) as Allah's Messenger was visited (by angels) and brought him the message of Allah."

It is recorded in the Saheehain from Anas Ibn Malik that Allah's Messenger (peace and blessing of Allah be upon him) said: "The worthiest clans of the Ansar are Banu Najjar, thereafter Banu Abdul-Ashhal; thereafter Banul-Harith Ibn Al-Khazraj; thereafter Banu Sa'idah and there is goodness in all clans of the Ansar." Sa'd Ibn Ubadah said: "I see that he (the Prophet) has placed others above us." It was said to (him): "He has placed you above many others." This is Bukhaari's wordings.

Rather, honor and eminence have been confirmed for all of those who accepted Islam from the people of Madinah who are the Ansar. Allah says:

"And the first to embrace Islam of the Muhajirooon (those who migrated from Makkah to Madinah) and the Ansar (the citizens of Madinah who helped and gave aid to the Muhajiroon) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." (Soorah At-Tawbah [9]:100)

Allah (SWT) also says:

"And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Al-Hashr [59]:9)

Allah's Messenger (peace and blessing of Allah be upon him) said: "But for the emigration, I would have been one of the Ansar: and if the people took their way in a valley (or a mountain pass), I would take the Ansar's valley or the mountain pass. The Ansar are my Karsh and my 'Aibah."

Al-Bukhari related that Al-Bara' Ibn 'Azib narrated: I heard Allah's Messenger (peace and blessing of Allah be upon him) (or he said): "None loves the Ansar but a believer, and none hates them but a hypocrite. So Allah will love him who loves them, and He will hate him who hates them."

Al-Bukhari also related that Anas Ibn Malik narrated from the Prophet (peace and blessing of Allah be upon him) that: " Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

The city of Madinah was also honored with the migration of Allah's Messenger (peace and blessing of Allah be upon him). It became a haven for the friends of Allah and his righteous servants, a bastion, a stronghold and a fortress for the believers and a centre of guidance for the entire world. Ahadeeth enumerating the excellence of Madinah are quite numerous. There is another section in which we shall enumerate some of them insha'Allah.

It is recorded in the Saheehain that Abu Hurairah said: "Certainly, Belief returns and goes back to Madinah as a snake returns and goes back to its hole (when in danger)."

In the two saheehs also, from the Hadith of Sa'eed Ibn Yasar who narrated that he heard from Abu Hurairah that Allah's Messenger (peace and blessing of Allah be upon him) said: "I was ordered to migrate to a town

which will swallow (conquer) other towns and is called Yathrib and that is Madinah, and it turns out (bad) persons as a furnace removes the impurities of iron."

Al-Baihaqi also related that Abu Hurairah narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "O Allah, You brought me out from the most beloved city to me so grant me residence in the most beloved city to You." So Allah granted him residence in Madinah. This Hadith is extremely odd (ghareeb).

The popular report from the majority (of scholar) is that Makkah is preferred over Madinah in excellence except for the fact that the soil of Madinah encloses the dead body of Allah's Messenger (peace and blessing of Allah be upon him). The majority of scholars have argued this out with evidences too long to mention all of them here. The proper place is in the Book of the Rulings of Pilgrimage, insha'Allah. The most prominent of their evidences is what is related by Imam Ahmad from Abu Salamah Ibn Abdur Rahman that Abdullah Ibn Adiyy Ibn Al-Hamara' informed him that he heard the Prophet (peace and blessing of Allah be upon him) saying while he was standing at Hazwarah in a Market in Makkah: "By Allah, I know you are the best place on Allah's earth and the most beloved of it to Allah. If not that your inhabitants expelled me from you I would not have left."

Notable events and occurrences of the first year of the hijrah of the Prophet

The Companions, may Allah be pleased with them all, agreed in the 16th, 17th or 18th year (of hijrah) during the reign of Umar to begin the history of Islam from the year of Hijrah. This was when the Commander of the faithful, Umar Ibn Al-Khattab received from Yemen a draft for some money between two men which was due in Sha'aban. Umar asked: "Which Sha'ban? Is it the Sha'ban of this year, of the previous or of the coming year?" So Umar convened an assembly of the Companions to seek their advice on establishing a calendar system by which the due dates of loans and other events shall be calculated.

Someone suggested that the Persian calendar should be adopted. After discussion, he disliked the proposal because the Roman calendar is based on the epochs of their kings, one after the other.

It was next considered whether the Roman calendar might be adopted. The Roman calendar was based on the epoch of King Alexander Ibn Feelibbus Al-Maqdooni. Again, Umar detested this idea. Someone suggested that the era should begin from the date of the birth of the Prophet (peace and blessing of Allah be upon him). Some suggested that it should begin from his death. Another suggested that it should begin from the date the Muslims migrated from Makkah to Al-Madinah while another suggestion prefers the date Allah's Messenger died.

After much discussion, Umar tended toward the choice of the date of the Hijrah of Allah's Messenger because of its popularity and fame and they all agreed with him on that.

Al-Bukhari related in his saheeh that Sahl Ibn Sa'd said: "The Prophet's Companions did not take as a starting date for the Muslim calendar, the day, the Prophet (peace and blessing of Allah be upon him) had been sent as a Messenger or the day of his death, but the day of his arrival at Al-Madinah."

Ibn Jareer related that Uthman Ibn Mihsan narrated that Ibn Abbas used to say concerning the statement of Allah: "By the dawn; By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah)" "That is Al-Muharram, the outset of the year.

It is also related from Ubaid Ibn Umair that he said: Muharram is the month of Allah and it is the beginning of the year in which the House (Ka'bah) is draped and by which the people know the date…" meaning that they begin Islamic date from the year of Hijrah and they made the first month of the year to be Muharram according to what is more popular among them. This is the opinion of the majority of Imams.

Suhaili and others also reported that Imam Malik said: "The first month of the Islamic year is the month of Rabee' ul-Awwal for it is the month in which Allah's Messenger migrated. "In another place, Suhaili

adduced as evidence the statement of Allah: “mosque whose foundation was laid from the first day on piety…” (At-Tawbah [9]:108) i.e. on the first day Allah’s Messenger (peace and blessing of Allah be upon him) appeared in Madinah which is the first day of the Islamic calendar as agreed upon by the Companions that the first calendar year is the year of Hijrah. No doubt, this is more fitting in the opinion of Imam Malik, Allah have mercy on him. However, implementation runs contrary to his opinion because the first of the months of Arab was Muharram so it was made the year of the Hijrah the first year of Islam and they made Muharram its first month as is well known so that the order may not be confused. And Allah knows best.

We say, from Allah is the source of help, the year of the blessed Hijrah commenced while Allah’s Messenger (peace and blessing of Allah be upon him) was resident in Makkah and the Ansar had given their second pledge of Aqabah and the Messenger of Allah (peace and blessing of Allah be upon him) had permitted the Muslims to migrate to Madinah. Subsequently, many of the Companions migrated to Madinah until no one who is capable of migrating remained except Allah’s Messenger (peace and blessing of Allah be upon him) and Abu Bakr waited so as to accompany him on the way as we mentioned earlier. Then he left in the manner we had extensively described earlier on while Ali Ibn Abi Talib stayed behind after the Prophet (peace and blessing of Allah be upon him) on his order to restore to their owners the property left in his care then he caught up with them at Quba. Allah’s Messenger (peace and blessing of Allah be upon him) arrived on Monday close to the time the sun declined from the zenith of the midday.

When the Prophet (peace and blessing of Allah be upon him) arrived Al-Madinah, the first place he stayed was the residence of Banu Amr Ibn 'Awf at Quba as mentioned earlier. He stayed there according to a more popular opinion, for more than twenty nights and eighteen nights according to another opinion. Yet another opinion puts his stay at about ten nights. Moosa Ibn 'Uqbah said: he stayed for three nights. The most popular view according to Ibn Ishaq and others is that Allah’s Messenger (peace and blessing of Allah be upon him) stayed with them at Quba from Monday till Friday. Within these different periods, he established the Mosque of Quba. Suhaili claimed that the Messenger of Allah (peace and blessing of Allah be upon him) established it on the first day of his arrival at Quba and based his claim on the statement of Allah:

“Verily, the mosque whose foundation was laid from the first day on piety.” (At-Tawbah [9]:108)

From the analysis of the statement, it is clear that what was established on the first day is the same honorable and praiseworthy mosque about which Allah revealed:

“Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who cleaned their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].” (AtTawbah[9]:108) As we have repeatedly mentioned in the Tafseer. We also mentioned the Hadith that is recorded in Saheeh Muslim that the mosque in question is rather the Mosque in Al-Madinah and the response to it.

We also mentioned the Hadith which is related by Imam Ahmad from Uwaim Ibn Sa’idah that the Messenger of Allah (peace and blessing of Allah be upon him) came to them in the Mosque of Quba and said: “Allah has commended you with a most beautiful praise concerning the purification in your mosque. So what is this purification to which you are used?” They responded: “By Allah, O Messenger of Allah, we do not know any other reason except that we noticed that our Jewish neighbors used to wash their backside after the call of nature and we washed our own backsides as they did.”

Abdullah Ibn Salam Accepts Islam

Abdullah Ibn Salam narrated: “When the Prophet arrived Al-Madinah, the people scurried to him and I was among those who scurried to him. When I saw him I immediately knew that his face is not that of a liar. The first thing I heard him say was: ‘O people, spread the greetings of peace (amongst yourselves), feed the people, join the ties of kinship and stand in prayer in the night, while the (rest of the) people are asleep, you will enter Paradise in peace.”

In the wordings of Al-Bukhari through Abdul-Azeez from Anas who narrated: When the Prophet (peace and blessing of Allah be upon him) arrived (Al-Madinah) Abdullah Ibn Salam came and said “I testify that you (i.e. Muhammad) are Messenger of Allah and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So send for them (i.e. Jews) and ask them about me before they know that I have embraced Islam, for if they know that they will say about me things which are not correct.”

So Allah’s Messenger (peace and blessing of Allah be upon him) sent for them, and they came and entered. Allah’s Messenger (peace and blessing of Allah be upon him) said to them, “O (the group of) Jews! Woe to you: be afraid of Allah. By Allah beside Whom none has the right to be worshipped, you people know for certain, that I am a Messenger of Allah and that I have come to you with the Truth, so embrace Islam.” The Jews replied, “We do not know this.” So they said this to the Prophet (peace and blessing of Allah be upon him) and he repeated it thrice. Then he said, “What sort of a man is Abdullah Ibn Salam amongst you?” They said, “He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us.” He said, “What would you say if he should embrace Islam?” They said, “Allah forbid! He cannot embrace Islam.” He said, “What would you think if he should embrace Islam?” They said, “Allah forbid! He cannot embrace Islam.” He said, “What would you think if he should embrace Islam?” They said, “Allah forbid! He cannot embrace Islam.” He said, “O Ibn Salam! Come out to them.” He came out and said, “O (the group of) Jews! Fear Allah beside Whom none has the right to be worshipped. You know for certain that he is a Messenger of Allah and that he has brought a True Religion!’ They said, “You tell a lie.” On that, Allah’s Messenger (peace and blessing of Allah be upon him) turned them out.

When the Messenger of Allah (peace and blessing of Allah be upon him) was ready to leave Quba on his camel, Al-Qaswa’, on Friday, it was at the time of midday. At that time he was in the residence of Banu Salim Ibn 'Awf so he lead the Muslims in the Jumu’ah prayers there in a valley called Ranoona. That was the first Jumu’ah prayer ever established by the Messenger of Allah at Al-Madinah or even ever at any place. This is because he and his Companions were not able to settle in Makkah such that they could gather and offer the Jumu’ah prayer with a Khutbah and public admonition. That was occasioned by the severity of the opposition from the polytheists as well as their harm of him and Allah knows best.

Khutbah of the Messenger of Allah on that Day

Ibn Jareer related from Sa’eed Ibn Abdur-Rahmaan Al-Jumahi that it reached him that the Prophet’s Khutbah in the first Jumu’ah which he led at Madinah in the quarters of Banu Salim Ibn Amr Ibn 'Awf, Allah be pleased with him was:

“All praise is due to Allah. I thank Him and seek His aid. I ask His forgiveness, and seek His guidance. I believe in Him and do not deny Him. I am the enemy of those who reject belief in Him. I bear witness that there is no one worthy of worship, other than Allah, Him alone, without partner; and that Muhammad is His servant and messenger whom He sent with guidance, true religion, light, and advice after a long gap of time when no messengers were sent, knowledge was little, people were misguided, and time appeared to have stopped as the Day of Judgment approached.

Whoever obeys Allah (SWT) and His messenger is wise and whoever disobeys them is astray, wasted, and has lost his way far from the true path. I advise you to fear Allah (SWT) and be conscious of Him. Be conscious of what Allah warned you of Himself. There is no better advice than that or a better reminder. It is a shield for those who follow this advice carefully and cautiously and it is an aid, and the truth that will get you what you aspire for on the Day of Judgment. Whosoever establishes a good relationship between him and Allah, secretly and openly, only to seek the pleasure of Allah, will benefit in this life and be saved in the afterlife when he will be in dire need of the good deeds he earned before death. Man will then wish that there were a great distance between him and anything else other than taqwa.

Allah (SWT) warns you about Himself and He is kind to his servants. Allah, who has spoken the Truth and fulfilled his promise, has said: “The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves.” (Qaf [50]:29).

Fear Allah in your present and future affairs, in secret and in the open for Whosoever fears Allah (SWT) and keeps his duty to Him, He will remit his sins from him, and will enlarge his reward. And Whosoever fears Allah will achieve great success. Having taqwa (fearful awareness of Allah) protects man from Allah's anger, protects him from His punishment and protects him from His wrath. Taqwa illumines the face, pleases the Lord, and elevates the rank.

Take what is determined for you and do not neglect your relationship with Allah. He has taught you His book, laid down for you His path so that He will know which of you are the truthful and which of you are the liars. Therefore, do good, just as Allah has done good to you, and be enemies to His enemies, (for Allah has said:) "And strive in the way of Allah sincerely for He has chosen you and named you Muslims" (and "That those who have died (striving in His way) might die after a clear sign (had been given to them), and those who go on to live might live after a clear sign (had been given to them)". There is no strength other than by Allah, thus increase the remembrance of Allah, and work for what will come after death, for whosoever builds a good relationship with Allah, Allah will protect him from the harm or need of people. Allah surely decrees what is destined for mankind, whereas they have no control over Him, and He has in store for them what they cannot have in store for Him. Allah is great. There is no power except by Allah, Elevated, the Great."

The Building of his Noble Mosque During His Stay at the Residence of Abu Ayyoob Al-Ansari

Al-Bukhari related that Anas Ibn Malik said: When Allah's Messenger (peace and blessing of Allah be upon him) arrived at Madinah, he alighted at the upper part of Madinah among the people called Banu Amr Ibn 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah's Messenger on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Bani An-Najjar around him till he dismounted in the courtyard of Abu Ayyoob's home. The Prophet (peace and blessing of Allah be upon him) used to offer the prayer wherever the prayer was due, and he would pray even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu an-Najjaar, and when they came, he said, "O Banu An-Najjar! Suggest to me the price of this garden of yours." They replied "No! By Allah, we do not demand its price except from Allah."

In that garden there were the (following) things that I will tell you: Graves of pagans, unleveled land with holes and pits etc., and date-palm trees. Allah's Messenger (peace and blessing of Allah be upon him) ordered that the graves of the pagans be dug up and, the unleveled land be leveled and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. The stone pillars were built at the sides of its gate. The companions of the Prophet (peace and blessing of Allah be upon him) were carrying the stones and reciting some lyrics, and Allah's Messenger (peace and blessing of Allah be upon him) was with them and they were saying, "O Allah! There is no good except the good of the Hereafter, so bestow victory on the Ansar and the Muhajiroon." Al-Bukhari has related this Hadith in another place and Muslim. We have stated earlier in Saheeh Al-Bukhari through Urwah that the location where the mosque was sited used to be a place for drying dates belonging to two orphan boys living in the quarters of As'ad Ibn Zurarah, Sahl and Suhail. The Messenger of Allah (peace and blessing of Allah be upon him) bargained the price of the piece of land with them but they said: "We will rather give it to you free of charge O Messenger of Allah," but the Messenger of Allah (peace and blessing of Allah be upon him) declined and bought it from them instead and he built a mosque on it.

Abu Dawood related that Ibn Umar narrated: In the lifetime of Allah's Messenger the mosque was built of adobes, its roof of the leaves of date-palms and its pillars of the stems of date-palms. Abu Bakr did not alter it. Umar expanded it on the same pattern as it was in the lifetime of Allah's Messenger by using adobes, leaves of date-palms and changing the pillars into wooden ones. 'Uthman changed it by expanding it to a great extent and built its walls with engraved stones and lime and made its pillars of engraved stones and

its roof of teak wood.” This is how Al-Bukhari has related from Ali Ibn Al-Madini from Ya’qoob Ibn Ibrahim.

I said: Uthman extended it based on his interpretation of the statement of the Messenger of Allah (peace and blessing of Allah be upon him) that: “He who built a mosque for Allah (as small) as the hole of a sand grouse, Allah would build a house for him like it in Paradise” and the other Companions present agreed with him on that and they did not change it after his demise.

Scholars have used this as evidence that the extension (of a mosque) takes the same ruling as the main structure. Thus the ruling of the entire Mosque in terms of multiplication of reward for praying in it is equally applicable to it according to a more correct opinion.

It was also extended during the time of Al-Waleed Ibn Abdul-Malik. On his orders, Umar Ibn AbdulAzeez extended it when he was the Governor of Madinah and the apartment of the Prophet (peace and blessing of Allah be upon him) was included as shall be explained in due course in the discussion on his death. There were several other extensions after that. The direction of Qiblah was also extended till the Rawdah and the minbar (pulpit) are located behind several front rows as can be observed today.

Abdur-Razzaq related that Umm Salamah said: When Allah’s Messenger (peace and blessing of Allah be upon him) and his Companions were building the Mosque, the other Companions would lift a brick each but Ammar would lift two bricks at a time, one brick for himself and the other on behalf of Allah’s Messenger. The Prophet (peace and blessing of Allah be upon him) massaged his back and said: “The son of Sumayyah, while the people earn one reward each, your own reward will be double. Your last drink in this world will be a drink of milk and then a transgressing group will kill you.” This chain comfirms to the rules of the Saheehain.

Story of the Construction of the Prophet’s Mosque upon his plan

Al-Hafiz Al-Baihaqi related in ‘Ad-Dala’il’ from Safeenah, the freed slave of the Messenger of Allah (peace and blessing of Allah be upon him) who said: “When the Messenger of Allah and built the mosque, Abu Bakr brought a stone and placed it, then Umar came and did similar thing and Uthman also came with a stone and placed it whereupon Allah’s Messenger (peace and blessing of Allah be upon him) said: “These are the men that will be in charge of authority after me.”

What is more well-known is the report of Imam Ahmad from Safeenah who said: “Khilafah shall be for thirty years and thereafter there shall be kings.” Then Safeenah said: “Keep track (of the count); Abu Bakr reigned for two years. Umar reigned for ten years. Uthman ruled for twelve years and Ali ruled for six years.” This wording is that of Ahmad. It is also related by Abu Dawood, At-Tirmidhi, An-Nasa’i through Sa’eed Ibn Jumhan.

I said: At the beginning of the construction of the mosque of the Prophet, there was no minbar (pulpit) upon which address is given. Instead, he would lean against a trunk in his Moosalla (prayer place) by the wall toward the Qiblah. When a pulpit was built for him as will be addressed in its proper section, he gave khutbah (address) on it instead. When he moved away from that trunk it cried like that of a pregnant she-camel in great yearning for what it used to hear of the Khutbah of the Messenger of Allah. The Prophet (peace and blessing of Allah be upon him) descended (the pulpit) and embraced it while it continued moaning like a child being quietened as shall be discussed in detail in due course.

A Reminder on the Excellence of this Noble and Exalted Mosque

Imam Ahmad related that Abu Sa’eed Al-Khudri said: “Two men disagreed, one from Banu Khudrah and the other from Banu Amr Ibn 'Awf, concerning the mosque founded upon Taqwa. The man from Khudrah said: “It is the mosque of the Messenger of Allah” while the man from Banu Amr argued that it is the mosque of Quba. So both of them came to the Messenger of Allah (peace and blessing of Allah be upon

him) to ask him concerning that and he said: "It is this mosque." i.e. the mosque of the Messenger of Allah. He also added: "In that is a lot of good." i.e. the mosque of Quba.

In Saheeh Muslim, Abu Salamah Ibn Abdur-Rahman reported that Abdur-Rahman Ibn Abu Sa'eed AlKhudri happened to pass by me and I said to him. "How did you hear your father making mention of the mosque founded on Piety?" He said: "My father said: 'I went to Allah's Messenger as he was in the house of one of his wives, and said: 'Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: 'This is the very mosque of yours (mosque at Madinah).'"

Imam Ahmad related that Sahl Ibn Sa'd said: "Two men disagreed concerning the mosque founded upon Taqwa. One said it is the mosque of the Messenger of Allah while the other argued that it is the mosque of Quba. So both of them came to the Messenger of Allah (peace and blessing of Allah be upon him) to ask him concerning that and he said: "It is this mosque." i.e. the mosque of the Messenger of Allah.

These different paths through which this Hadith is narrated almost reaching the level of absoluteness establish that the mosque in question is the mosque of the Messenger of Allah. This is the opinion of Umar, his son Abdullah, Zaid Ibn Thabit, Sa'eed Ibn Moosayyab and the preferred opinion of Ibn Jareer. Others however argued that there is no contradiction between this Hadith and the fact that the revelation of the verse is concerning the mosque of Quba as explained previously. This is because the mosque of the Prophet is more deserving of this description than the one of Quba for it is one of the three mosques one is permitted to make preparation of journey to visit as established in the two saheehs from the Hadith of Abu Hurairah who narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "Do not set out on a journey except for three Mosques i.e. This mosque of mine, Al-Masjid-AI-Haram and the Mosque of Al-Aqsa, (Mosque of Jerusalem)."

In the Saheehain Abu Hurairah narrated that Allah's Messenger (peace and blessing of Allah be upon him) said: "What is between my house and my minbar is one of the meadows of the Garden, and my minbar is on my watering-place (Al-Hawd)."

The Messenger of Allah (peace and blessing of Allah be upon him) built apartment for himself and his family around his noble mosque. The rooms were small and with low roofs. Al-Hasan Ibn Abi Al-Hasan Al-Basri who was a young boy living with his mother Khairah, the freed slave of Umm Salamah said: "I used to touch the ceiling of the Prophet's room with my hand." I (the author) said: It is necessary to point out that Al-Basri was a huge tall man. Allah's mercy be upon him.

As-Sauhaili said in 'Ar-Rawd: His apartments were built of palm fronds mixed with adobe and its entire roof was made of palm fronds. The foregoing has been related from Al-Hasan Al-Basri. In Tareekh AlBukhari, it is recorded that his door used to be knocked with nails and that is an indication that his doors never had ring. He said: All the rooms were merged with the mosque after the death of the wives of the Messenger of Allah.

The Fever of Madinah Afflicts the Muhajiroon, but the Messenger was Spared by the Wisdom and Power of Allah (SWT). He Supplicated Allah and He Removed the Fever from Madinah

Al-Bukhari related that 'A'ishah said: When Allah's Messenger (peace and blessing of Allah be upon him) came to Madinah, Abu Bakr and Bilal got developed fever, and I went to both of them and said, "O my Father, how do you feel? O Bilaal, how do you feel?" Whenever Abu Bakr's fever got worse, he would say,

"Every man will meet his death once in one morning

while he will be among his family, for death is really nearer to him than his leather shoe laces (to his feet)."

And whenever fever deserted Bilal, he would say aloud,

“Would that I know whether I shall spend a night in the valley (of Makkah) with Idhkhir and Jaleel (i.e. kinds of grass) around me,

and whether I shall drink one day the water of Majannah, and

whether I shall see once again the hills of Shamah and Tafeel?”

Then I went to Allah’s Messenger (peace and blessing of Allah be upon him) and told him of that. He prayed, “O Allah, make us love Madinah as much as or more than we used to love Makkah, O Allah, make it healthy and bless its Sa’ and Mudd (i.e. measures), and take away its fever to Al-Juhfah.”

It is recorded in the two saheehs that Ibn Abbas said: When Allah’s Messenger (peace and blessing of Allah be upon him) and his companions arrived (at Makkah) in the year of Umrah, the polytheists said, «There have come to you a group of people who have been weakened by the fever of Yathrib (i.e. Madinah).» So the Prophet (peace and blessing of Allah be upon him) ordered his companions to do Ramal (i.e. fast walking) in the first three rounds of Tawaf around the Ka’bah and to walk in between the two corners (i.e. the black stone and the Yemenite corner). The only cause which prevented the Prophet (peace and blessing of Allah be upon him) from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Establishment of a Pact of Brotherhood Between the Muhajiroon and the Ansar

In Madinah, there were some groups of Jews from Banu Qainuqa’, Banu Nadeer, Banu Quraizah who had came to the Arabian Peninsula well before the Ansar during the wars of Bukhtnassar when Palestine was inundated from what was mentioned by At-Tabari. When the Sail Al-’Arim (flood released from the dam) occurred, the people of Saba’ dispersed in different directions. Al-'Aws and Khazraj arrived Madinah among the Jews with whom they entered into an alliance. They became assimilated to them when they saw that they had an edge over them owing to the knowledge transmitted from the Prophets. However, Allah bestowed favor upon the polytheists of Madinah through the guidance and Islam which they accepted. Meanwhile, the Jews refused owing to their envy, transgression arrogance against the Truth.

Imam Ahmad related that Anas Ibn Malik said: The Messenger of Allah (peace and blessing of Allah be upon him) formed alliance between the Muhajiroon and the Ansar in the house of Anas Ibn Malik.

In Saheeh Muslim, Jabir narrated: Allah’s Messenger (peace and blessing of Allah be upon him) made it obligatory for every tribe (the payment) of blood-wit.”

Muhammad Ibn Ishaq said: The Messenger of Allah (peace and blessing of Allah be upon him) wrote a document between the Muhajiroon and the Ansar in which he made a agreement with the Jews and let them deal with their religion and wealth as they deem. He equally spelt out the mutual obligations.

In the Name of Allah the Most Gracious the Most Merciful. This is a document from Muhammad the unlettered Prophet (governing the relations) between the believers and Muslims of Quraish and Yathrib and those who have followed and striven with them. They are one community with the exclusion of other people. The Muhajiroon of the Quraish based on their current state (with which they had been wen Islam came) shall pay the blood money within themselves and shall ransom their prisoners on reasonable (terms) and with justice among believers. Banu 'Awf according to their current state shall pay the blood money they used to pay at first (before Islam) and every section shall ransom their prisoners according to reasonable terms and with justice among believers.

(Then he mentioned every clan and house from the clans of the Ansar). Banu Al-Harith according to their current state shall pay the blood money they used to pay at first and every section shall ransom their prisoners according to reasonable terms and with justice among believers. Banu Sa’idah according to their

current state and Banu Jusham as well as Banu An-Najjar and Banu Amr Ibn 'Awf and Banu Nabeet up to when he said:

Verily the believers shall not leave any destitute person among them without paying his ransom money or blood money on reasonable term. A believer shall not make a pledge with the ally of another believer against him. Whoever is rebellious and whoever seeks to spread injustice, sin, aggression, or corruption between the believers, the hand of every believer who fears Allah shall be against him even if he be his child.

A Believer shall not kill another Believer for the sake of a disbeliever, nor shall he support a disbeliever against a Believer. The protection of Allah is one and is extended to the least of them I status. The believers are friends and protector of one another to the exclusion of other people.

Whosoever follows us among the Jews, for him shall be help and sympathy. They shall not be dealt with unjustly nor shall anyone be aided against them. The Jews shall share in the expenses of war as long as they fight alongside the Muslims. The Jews of Banu 'Awf are one community with the believers. To the believers belong their religion and to the Jews belong their religion allies and persons except those who perpetrate injustice and sinfulness and such a person hurts no one except themselves and their families. For the Jews of Bani Najjar, Banu Al-Harith, Banu Sa'idah and Banu Ju'sham, Banu Al-Aws, Banu Tha'labah, Jufnah and Banu Shateebah is something similar to that of Banu 'Awf. The entourage of the Jews is like themselves, none of them will go out for war except with the permission of Muhammad but he shall not be hampered from avenging for a wound. He who kills a man is like he had killed himself and his family except one who has been wronged for Allah will accept that.

The Jews shall bear their own expenses and the Muslims shall bear their own expenses as well. Each must help the other against anyone who fights against the people of this pact. They must seek mutual advice and consultation, righteousness as opposed to sin. A man is not responsible for his ally's misdemeanor. The wronged must be helped. Verily, Yathrib is a sacred precinct for the people of this pact.

The Prophet's Formation of Brotherhood Between the Muhajiroon and the Ansar

Allah says: "And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Al-Hashr [59]:9)

He also says: "And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiyah - wills, etc.). Truly, Allah is Ever a Witness over all things." (An-Nisa' [4]:33)

Al-Bukhari related: Ibn Abbas said, "In the verse: To everyone We have appointed heirs" (an-Nisa' [4]:33).' (And regarding the verse) "To those also with whom you have made a pledge (brotherhood)", Ibn Abbas said, "When the emigrants came to Madinah, the emigrants would inherit the Ansari excluding the latter's actual relatives (from inheriting) because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: "And to everyone We have appointed heirs" was revealed, it cancelled the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: 'To those also with whom you have made a pledge (brotherhood)', remained valid regarding co-operation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheritance before."

Muhammad Ibn Ishaq said: the Messenger of Allah (peace and blessing of Allah be upon him) formed a pact of brotherhood between the emigrants and the Ansar and he said, we seek Allah's refuge from attributing to him what he did not say: "Be brothers in Allah pair by pair." Then he took Ali Ibn Abi Talib's hand and said: "This is my brother." Meanwhile, the Messenger was the leader of all the Messengers, the

chief of the pious ones and a Messenger of the Lord of the worlds Who has no similitude or counterpart among the servants yet he formed a brotherhood with Ali Ibn Abi Talib. Hamzah Ibn Abdul-Muttalib, the Lion of Allah and the Lion of His Messenger and an uncle to the Messenger of Allah (peace and blessing of Allah be upon him) became a brother to Zaid Ibn Harithah, the freed slave of Allah's Messenger. Hamzah bequeathed to Zaid on the day of the battle of Uhud in the event of his death. Ja'far Ibn Abi Talib, the possessor of two wings and Mu'adh Ibn Jabal also became brothers.

Ibn Hisham added:

"At that time, it was in the absence of Ja'faar while he was at the land of Abyssinia."

Al-Bukhari related in the chapter of how the Prophet formed the bond of brotherhood between his Companions, that Abdur-Rahman Ibn 'Awf said, " When we came to Madinah (as emigrants) Allah's Messenger (peace and blessing of Allah be upon him) established a bond of brotherhood between me and Sa'd Ibn Ar-Rabee'." Abu Juhaifah said: The Prophet formed a bond of brother hood between Salman AlFarisi and Abud-Darda', Allah be pleased with them all.

Muhammad Ibn Yoosuf related that Sufyan narrated through Humaid from Anas that: When AbdurRahmaan Ibn 'Awf arrived Al-Madinah, the Prophet formed a bond of brotherhood between him and Sa'd Ibn ar-Rabee' Al-Ansari. Sa'd offered him one half of his wives and wealth but Abdur-Rahmaan declined saying: "May Allah bless you both in your family and wealth. Rather, show me the way to the market." Abdur-Rahman went to that market the following day and brought some dried butter-milk (yoghurt) and butter. After a few days, the Prophet saw 'Abdur-Rahman having traces of yellow (scent) on his body. Allah's Messenger (peace and blessing of Allah be upon him) said: "What is the matter, O AbdurRahman?" and he replied, "I have married a woman from the Ansar.' Then the Prophet asked, 'How much did you pay her?' He replied, '(I gave her) a gold piece equal in weigh to a date stone (or a date stone of gold)! The Prophet said, 'Give a Waleemah (wedding feast) even if with one sheep'." This version is solely reported by Al-Bukhari. He has also reported in another place. Imam Muslim also related it with different chain through Al-Humaid.

Al-Bukhari related that Abu Hurairah said: The Ansar said to the Prophet (peace and blessing of Allah be upon him), "Divide our date-palms between us and our emigrant brothers." The Prophet said, "No." The Ansar said to the emigrants, "You may do the labor (in our gardens) and we will share the fruits with you." The emigrants said, "We hear and obey." Al-Bukhari solely related it.

Abdur-Rahman Ibn Zaid Ibn Aslam narrated that Allah's Messenger (peace and blessing of Allah be upon him) said to the Ansar: "Your brothers have left wealth and children and have emigrated to you." The Ansar said: "Divide our wealth into portions between us." The Messenger of Allah (peace and blessing of Allah be upon him) said: "Or something else?" they asked: "What is that O Messenger of Allah?" the Prophet said: "They are people who do not have the knowledge of farming. Let them work on your garden and then share the fruits with them." And they said: "Yes."

The death of Abu Umamah As'ad Ibn Zurarah, One of the Twelve Delegates on the Night of the Pledge of 'Aqabah

He had witnessed the three Aqabah pledges and was the first to pledge allegiance to the Messenger of Allah (peace and blessing of Allah be upon him) on the night of the second pledge of Aqabah according to a view. Muhammad Ibn Ishaq related from Anas that the Messenger of Allah (peace and blessing of Allah be upon him) cauterized As'ad Ibn Zurarah while he was suffering from Shawkah. It narrators are trustworthy.

Ibn Ishaq related from Yahya Ibn Abdullah Ibn Abdur-Rahman Ibn As'ad Ibn Zurarah that Allah's Messenger (peace and blessing of Allah be upon him) said: "How bad the death of Abu Umamah is for the Jews and the hypocrites. They say, 'if he was a Prophet (in truth), his Companion would not have died even though I possess no power on behalf of myself and my Companions against Allah." This indicates that he

was the first to die after the arrival of the Prophet (peace and blessing of Allah be upon him) in Madinah. Abul-Hasan Ibn Al-Katheer had claimed in ‘Usdul-Ghabah’ that he died in Shawwal, seven months after the arrival of the Prophet (in Madinah) but Allah knows best.

The Birth of Abdullah Ibn Az-Zubair in Shawwal, the year of Hijrah

He was the first child to be born in Islam among the emigrants just as an-Nu’man Ibn Basheer was the first child to be born amongst the Ansar after the migration of the Messenger of Allah (peace and blessing of Allah be upon him), Allah be pleased with both of them. Some have claimed that Ibn Az-Zubair was born twenty months after the hijrah.

Al-Bukhari related that Asma’ conceived Abdullah Ibn Az-Zubair, she narrated: “I migrated to Madinah while I was at full term of pregnancy and alighted at Quba where I gave birth to him. Then I brought him to the Prophet and put him in his lap. The Prophet asked for a date, chewed it, and put some of its juice in the child’s mouth. So, the first thing that entered the child’s stomach was the saliva of Allah’s Messenger (peace and blessing of Allah be upon him). Then the Prophet rubbed the child’s palate with a date and invoked for Allah’s Blessings on him, and he was the first child born amongst the Emigrants in AlIslam.”

Allah’s Messenger Consummated His Marriage with 'A’ishah in Shawwal

Imam Ahmad related that 'A’ishah said: “The Messenger of Allah married me in Shawwal, and consummated his marriage with me during the month of Shawwal. And who among the wives of Allah’s Messenger (peace and blessing of Allah be upon him) was dearer to him than I, and A’ishah used to like that the women (of her family) should enter the houses as brides during the month of Shawwal.” This is also related by Muslim, At-Tirmidhi, an-Nasa’i and Ibn Majah from different chains through Sufyan athThawri. Based on this, his consummation with her occurred seven or eight months after the Hijrah.

Ibn Jareer said: In this year, i.e. the first year of hijrah, the salat of the resident was increased from the two rak‘ahs that it used to be. The salat of the traveler was left at two rak‘ahs. This occurred a month after the arrival of the Prophet (peace and blessing of Allah be upon him) in Madinah after twelve nights have passed in the month of Rabee' ul-Akhir.

I said: We have earlier cited the Hadith related by Al-Bukhari that 'A’ishah said: “When the prayers were first enjoined they were of two Rak‘ahs each. Later the prayer in a journey was kept as it was but the prayers for non-travelers were completed.” Al-Baihaqi has also related that Al-Hasan Al-Basri said that the prayer of residents was first enjoined and it was enjoined four rak‘ahs.

The Legislation of Adhan (the call to prayer) Upon the Arrival of the Prophet in Madinah

Ibn Ishaq said: when the Prophet (peace and blessing of Allah be upon him) settled down in Madinah and his brethren among the emigrants had joined him and the affairs of the Ansar became settled and the authority of Al-Islam was founded, the prayer was established, Zakah and Fasting were enjoined, laws were promulgated, halal and haram were ordained and Islam held sway before their eyes. When the Messenger of Allah (peace and blessing of Allah be upon him) arrived at Madinah, people used to assemble for the prayer, and used to guess the time for it. Then Messenger of Allah (peace and blessing of Allah be upon him) decided to introduce a trumpet like that of the Jews which they used to gather adherents to their own worship then he detested the idea. He requested for a bell which will be beaten to announce the time of Salat to the Muslims. While they were still deliberating on that Abdullah Ibn Zaid Ibn Tha’labah Ibn Abd Rabbihi who was paired with Bal-Harith Ibn Al-Khazraj had a dream in which he was taught the call to prayer. He came to the Messenger of Allah (peace and blessing of Allah be upon him) and said: “I was visited (in my dream) by a visitor. I saw a man in two green pieces of cloth with a bell in his hand. I said to him: “O servant of Allah, do you sell this bell?” He asked: “What do you intend to do with it?” and I said: “I will call the people to the prayer with it.” Then he said: “Shouldn’t I direct you to that which is better than that?” I asked, “What is that?” and he said: “Say Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu

Akbar, Ashhadu an la ilaha illallah, Ash'hadu an la ilaha illallah, Ashhadu anna Muhammadar Rasoolullah, Ashhadu anna Muhammadar Rasoolullah. Hayya alas-Salah, Hayya alas-Salah, Hayya alal-Falah, Hayya alal-Falah, Allahu Akbar, Allahu Akbar, la ilaha illallah

(Allah is Greatest, Allah is Greatest, Allah is Greatest, Allah is Greatest, I bear witness that none deserves to be worshipped (in truth) except Allah, I bear witness that none deserves to be worshipped (in truth) except Allah, I bear witness that Muhammad is the Messenger of Allah, I bear witness that Muhammad is the Messenger of Allah. Come to Salat, come to Salat. Come to success, come to success, Allah is Greatest, Allah is Greatest. None deserves to be worshipped (in truth) except Allah)

When he informed the Prophet (peace and blessing of Allah be upon him), he said: "It is a true vision, by the wish of Allah, teach Bilal the words so that he may call to the prayer by it for his voice is louder than yours. When Bilal called to the prayer by those words, Umar heard it while he was in his house, he rushed out to meet the Messenger of Allah while dragging his upper garment. When he got to him he said: "O Prophet of Allah, I swear by Him Who has sent you with the Truth, I have also seen something similar to what he has seen." The Messenger (peace and blessing of Allah be upon him) of Allah said: "Praise be to Allah." This Hadith has also been related by Abu Dawood, At-Tirmidhi, Ibn Majah and Ibn Khuzaimah rom different routes.

Expedition of Hamzah Ibn Abdul-Muttalib

Ibn Jareer related: Al-Waqidi claimed that in the month of Ramadan exactly seven months after his Hijrah, Allah's Messenger (peace and blessing of Allah be upon him) handed over a white flag to Hamzah Ibn Abdul-Muttalib to lead thirty men in a military expedition to intercept the caravans of the Quraish and that Hamzah met Aba Jahl at the head of three hundred of the Quraish, but the honor of Ibn Amr restrained them and there was no fighting between the two groups. He added that the standard bearer of Hamzah in the expedition was Abu Marthaid Al-Ghanawi.

The Expedition of Ubaidah Ibn Al-Harith Ibn Abdul-Muttalib

Ibn Jareer related: Al-Waqidi also claimed that in the eight (month of hijrah) same year, the Prophet (peace and blessing of Allah be upon him) gave a white battle flag to Ubaidah Ibn Al-Harith and commanded him to march to the centre of Rabigh. His standard was held by Mistah Ibn Uthathah. When they reached Thaniyyat Al-Marah close to Juhfah at the head sixty men of the emigrants, there was no Ansari man amongst them, they met the polytheists by the water source called Ahyaa. An exchange of arrows ensued between them but there was no sword fighting. Al-Waqidi said: The polytheists numbered two hundred headed by Abu Sufyan Sakhr Ibn Harb and that is a confirmed report in our perception too but some also claim that they were headed by Mikraz Ibn Hafs.

Expedition of Sa'd Ibn Abi Waqqas

Al-Waqidi related: In Dhul-Qa'dah of the same year, i.e. the first year (of Hijrah), the Messenger of Allah (peace and blessing of Allah be upon him) sent Sa'd Ibn Abi Waqqas on a military expedition to Kharrar with a white flag held by Miqdad Ibn Al-Aswad. Abu Bakr Ibn Isma'eel narrated to me through his father from Amir Ibn Sa'd reporting that his father said: "I marched out at the head of twenty men on our feet, or he said twenty one men. We would hide by day time and march forth by night until we arrived at Kharrar in the early morning of the fifth day. Allah's Messenger (peace and blessing of Allah be upon him) had taken a covenant from me never to go beyond Kharrar. Meanwhile, the sixty caravans had preceded me a day before my arrival." All of those who were with Sa'd (in that expedition) were from the emigrants.

Events of the Second Year of Hijrah

Several battles and expeditions occurred in this year. Among the most significant of those battles was the great battle of Badr which occurred in the month of Ramadan. With that battle, Allah made a distinction

between the Truth and falsehood, between guidance and misguidance. Here, we relate about the battles and military forays and Allah is the Source of help.

The Book of Military Expedition

Imam Muhammad Ibn Ishaq Ibn Yasar said in his book of history after mentioning the Rabbis of the Jews and their pedigrees as well as their enmity toward Islam and its adherents and what was revealed concerning them in the verses of the Qur'an. Among them was Huyayy Ibn Akhtab and his two brothers, Yasir and Juday as well as Sallam Ibn Mishkam, Kinanah Ibn ar-Rabee' Ibn Abil-Huqaiq, Sallam Ibn Abil-Huqaiq, etc.

From the Banu Tha'labah Ibn Fityawn was Abdullah Ibn Sooriya. Throughout the Arabian Peninsula, no one had more knowledge of the Tawrah than him. I (the author) said: It was said that he accepted Islam along with Ibn Salooba and Mukhaireeq who accepted Islam on the Day of the Battle of Uhud as shall be related shortly. He was the Rabbi of his people.

From the Banu Qainuqa' were Zaid Ibn Al-Lusait, Sa'd Ibn Hunaif, Mahmood Ibn Saihaan, Uzaiz Ibn Abi Uzaiz, Abdullah Ibn Saif, Suwaid Ibn Al-Harith, Rifa'ah Ibn Qais, Finhas, Ashya' and Nu'man Ibn Ada', etc.

Ibn Ishaq added: From Quraizah were Az-Zubair Ibn Bataa Ibn Wahb, Azzal Ibn Shamweel, Ka'b Ibn Asad who was the bearer of their pact which they repudiated in the year of Ahzab, Shamweel Ibn Zaid, Jabal Ibn Amr Ibn Sukainah etc.

From Banu Zuraiq was Labeed Ibn A'sam who casted a spell on the Messenger of Allah (peace and blessing of Allah be upon him) From the Jews of Banu Harithah was Kinanah Ibn Sooriya. From the Jews of Banu Amr Ibn 'Awf was Qardam Ibn Amr. From the Jews of Banu An-Najjar was Silsilah Ibn Barham.

Ibn Ishaq added: All of these personalities were the Jewish Rabbis and the arrow heads of evil and enmity toward the Messenger of Allah (peace and blessing of Allah be upon him) and his Companions, Allah be pleased with them all. They were also the questioning lots who were profuse in their putting questions to the Messenger of Allah (peace and blessing of Allah be upon him) in their obstinacy, intransigence and disbelief. They were also the ones who made the most strenuous efforts at exterminating Islam with the exception of Abdullah Ibn Salaam and Mukhaireeq.

Then he mentioned the acceptance of Islam of Abdullah Ibn Salaam and that of his aunt Khalidah as mentioned earlier on. He also mentioned the acceptance of Islam of Mukhaireeq on the Day of Uhud as shall be mentioned in due course; and that he said to his people on the day of Sabbath: "O company of Jews, by Allah, you are aware that the victory of Muhammad over you will come to pass." They responded: "Today is Sabbath." He said: "There is no Sabbath for you." Then he held his weapon and went out. He entered into an agreement with his followers among his people saying: "If I am killed today, my wealth should be turned over to Muhammad and he may dispose it in a manner deemed fit by Allah." He was a man of considerable wealth. So he joined the battle alongside the Messenger of Allah (peace and blessing of Allah be upon him) and fought relentlessly until he was killed, Allah be pleased with him. It has been related to me that the Messenger used to say concerning him: "Mukhaireeq was the best of the Jews."

Then Ibn Ishaq mentioned those who inclined toward these Jewish adversaries among the hypocrites of Aws and Khazraj. From the Aws were Zuwayy Ibn Al-Harith and Julas Ibn Suwaid Ibn as-Samit AlAnsari. The following verse was revealed concerning him:

"They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam." (At-Tawbah [9]:74) in response to his statement when he lagged behind from the Battle of Tabook: "If this man is truly (a Messenger) then we are in a worse situation than

donkeys." His step son, Umair Ibn Sa'd overheard and exposed him to the Messenger of Allah. AlJulas disputed and swore that he never made such a statement and that verse came down concerning him.

It is claimed that he repented so sincerely that he became well known for his Islam and righteousness. His brother, Al-Harith Ibn Suwaid was the one who killed Al-Mujadhdhar Ibn Dhiyaad Al-Balawi and Qais Ibn Zaid from Banu Dubai'ah on the Day of the battle of Uhud. He marched forth alongside the Muslims while he was a hypocrite. When the two armies met, he attacked and killed the two Muslims then went over to join the Quraish.

Ibn Hisham related that Al-Mujadhdhar had killed his father, Suwaid Ibn Samit in one of the battles fought between them during the period of Jahiliyyah so he avenged the death of his father against him in the Battle of Uhud.

This how Ibn Hisham has related it meanwhile Ibn Ishaq had mentioned that the killer of Suwaid Ibn Samit was Mu'adh Ibn 'Afraa' who killed him outside the field of battle before the occurrence the Battle of Bu'ath. He shot and killed him with an arrow. However, Ibn Hisham objects that Al-Harith be blamed for the killing of Qais Ibn Zaid for, according to him, Ibn Ishaq himself did not count him among the casualties of the battle of Uhud.

Ibn Ishaq related: Allah's Messenger (peace and blessing of Allah be upon him) had ordered Umar Ibn Al-Khattab to kill him whenever he is captured. Al-Harith later sent a message to his brother, Julas requesting him to seek penitence for him so that he may return to his people. Then Allah revealed concerning that, according to what was related to me from Ibn 'Abbas: "How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad) is true and after clear proofs had come unto them? And Allah guides not the people who are Zalimoon (polytheists and wrong-doers)." (Aal 'Imran [3]:86) till the end of the story.

He added: Among them were Bijad Ibn Uthman Ibn Amir and Nabtal Ibn Al-Harith who was the same person about whom Allah's Messenger (peace and blessing of Allah be upon him) said: "Whoever wishes to see Shaytan should have a look at this (person)." He was a bulky man with extremely dark-red skinned, rough haired with reddish eyes. He used to hear words from the Messenger of Allah (peace and blessing of Allah be upon him) and then he would relate it to the hypocrites. He was the same person who said: "Verily, Muhammad is all ears, he believes whatever anyone tells him." then Allah revealed:

"And among them are men who hurt the Prophet (Muhammad) and say: "He is (lending his) ear (to every news)." (At-Tawbah [9]:61)

He added: Among them were Abu Habeebah Ibn Al-Az'ar who was among those who built the Masjid Ad-Dirar as well as Tha'labah Ibn Hatib and Mu'attib Ibn Qushair both of whom were the duo who gave a pledge to Allah that: "If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakah and voluntary charity in Allah's Cause) (At-Tawbah [9]:75) and then they reneged on their pledge and that verse was revealed concerning them. Mu'attib was the same person who said on the day of the battle of Uhud: "If we had anything to do with the affair, none of us would have been killed here." Then Allah revealed the verse concerning it: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," He was the same person who said on the Day of Ahzab: "Muhammad is promising that we will obtain the treasure of Kisra and Qaisar while each one of us do not even feel safe going to the toilet." Then Allah revealed concerning him:

"And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger promised us nothing but delusions!" (Al-Ahzab [33]:12)

Ibn Ishaq added: Among the Khazraj were Rafi' Ibn Wadee'ah, Zaid Ibn Amr, Amr Ibn Qais, Qais Ibn Amr Ibn Sahl, Al-Jadd Ibn Qais who was the same person who said: "Grant me leave (to be exempted from Jihad) and put me not into trial." (At-Tawbah [9]:49), Abdullah Ibn Ubayy Ibn Salool who was the same person who said: "If we return to Al-Madinah, indeed the more honorable ('Abdullah Ibn Ubayy Ibn Salool,

the chief of hypocrites at Al-Madinah) will expel there from the meaner (i.e. Allah's Messenger)." (Al-Munaafiqoon [63]:8). Considerable number of verses of the Qur'an had been revealed concerning him. It was concerning him and the trustee of the man from Banu 'Awf as well as concerning Malik Ibn Abi Qawqal, Suwaid and Da'is among his cohorts that Allah revealed: "Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them." (Al-Hashr [59]:12) when they inclined secretly toward Banu an-Nadeer.

Those Who Accepted Islam Among the Jews Out of Dissimulation

Then Ibn Ishaq mentioned those who accepted Islam among the Jewish rabbis out of dissimulation while they were still upon their disbelief internally. A group of the vilest hypocrites followed them. They were Sa'd Ibn Hunaif, Zaid Ibn Al-Lusait who was the same person who said when the camel of the Messenger of Allah (peace and blessing of Allah be upon him) got lost: "Muhammad claims that he receives news from the heavens meanwhile he does not know where his camel is?!" Then Allah's Messenger (peace and blessing of Allah be upon him) said: "By Allah, I know nothing except what I am taught by Allah and He has guided me to where it (the camel) is. It is currently at this mountain pass detained by a tree which hooked its rein." Some men among the Muslims went toward the direction indicated by the Prophet (peace and blessing of Allah be upon him) and found it as he has said.

He added: These hypocrites used to attend the mosque, listen to the discussions of the Muslims and they would gibe and make jest of their religion. One day, a group of people gathered in the mosque and the Messenger of Allah (peace and blessing of Allah be upon him) saw them discussing in hushed tones while they were closely clinged to one another. The Messenger of Allah (peace and blessing of Allah be upon him) called them and then turned them out of the mosque roughly.

The first military expedition was the expedition of Al-Abwa' Also Referred to as the Battle of Waddan

Al-Bukhari related in the Book of Military Expedition that Ibn Ishaq said: The first battle ever fought by the Messenger of Allah was that of Al-Abwa', then Buwat and then Al-Ushairah. It has also been narrated from Zaid Ibn Arqam that he was asked, "How many Ghazawat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazawat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-Usairah or Al-Ushairah."

It is also recorded in Saheeh Al-Bukhari from Buraidah who said: He participated in sixteen Ghazawat alongside Allah's Messenger (peace and blessing of Allah be upon him). Imam Muslim also related that he participated in sixteen battles. And in another narration it added that he participated in nineteen battles and fought directly in eighteen of them.

Hanbal Ibn Ishaq related that Az-Zuhri said that the first Verse to be revealed concerning fighting was:

"Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged." (Al-Hajj [22]:39) this was after the arrival of the Messenger of Allah (peace and blessing of Allah be upon him) in Madinah. The first one of the battles which he personally witnessed was that of Badr which occurred on Jumu'ah of the 17th day of the month of Ramadan.

He also added that he (Allah's Messenger [peace and blessing of Allah be upon him]) fought the battle of Uhud in Shawwal i.e. in the third year and then he fought the battle of Khandaq also in Shawwal of the fourth year (of Hijrah). He fought Banu Lihyan in Sha'ban the fifth year and then he fought in the battle of Khaybar in the sixth year and then the conquest (of Makkah) occurred in Sha'ban of the eight year. The Battle of Hunain occurred in the month of Ramadan of the same year. The Prophet fought the 11th battle but did not personally fight in it.

The first battle fought by the Messenger of Allah (peace and blessing of Allah be upon him) was that of Al-Abwa', then Al-'Ushairah, then the battle of Ghatafan followed by the Battle of Banu Sulaim, then Ghazwah

of Al-Abwa' followed by the first Badr, then the battle of At-Ta'if. Thereafter he fought the battle of Hudaibiyah and then that of As-Safra' followed by Tabook which was the last battle (he fought).

Then he mentioned military detachments that were sent out. This is how I have written it from the (book of) history of Al-Hafiz Ibn Asakir and it is extremely odd. The correct version is what we shall mention in their order shortly by the permission of Allah. This branch (of knowledge) is from those that is incumbent to be concerned with, to be revered and to be prepared to acquire as narrated by Muhammad Ibn Umar Al-Waqidi from Abdullah Ibn Umar Ibn Ali from his Father that he heard Ali Ibn Al-Husain saying: "We used to teach about the battles of the Prophet just as we used to teach the chapters of the Qur'an."

Muhammad Ibn Ishaq, Allah have mercy on him, said in Al-Maghazi: Thereafter, Allah's Messenger (peace and blessing of Allah be upon him) girded his loins concerning what Allah has commanded him of Jihad against His enemies. From Allah's command was the fighting against who were close among the polytheists.

Then Allah's Messenger (peace and blessing of Allah be upon him) marched forth to fight in the month of Safar exactly twelve months after his arrival at Madinah. Ibn Hisham added: And he appointed Sa'd Ibn Ubadah over Madinah in his stead.

Ibn Ishaq continued: The Prophet (peace and blessing of Allah be upon him) marched forth till he reached Waddan which is also known as the Battle of Al-Abwa'. Ibn Jareer said: "It is also known as the Battle of Waddan." With the intention of fighting the Quraish and Banu Damrah Ibn Bakr Ibn Abd Manat Ibn Kinanah but they made peace agreement with him and the one who made that peace pact amongst them was Makhshi Ibn Amr Ad-Damri and he was their chief at the time. The Messenger of Allah (peace and blessing of Allah be upon him) returned to Madinah and no fighting ensued. He remained in Madinah for the remainder of the month of Safar and the beginning of Rabee' ul-Awwal. Ibn Hisham added: And that was the first battle ever fought by the Messenger of Allah (peace and blessing of Allah be upon him).

Ibn Ishaq related: In his stead, Allah's Messenger (peace and blessing of Allah be upon him) appointed Ubaidah Ibn Al-Harith Ibn Abdul-Muttalib Ibn Abd Manaf Ibn Qusayy to lead other sixty or eighty horsemen from the emigrants. There was no single Ansari among them. He marched forth until he reached the water of Hijaaz at the lower part of Thaniyyat Al-Marah. They confronted a great multitude of the Quraish but no serious fighting took place between them except that Sa'd Ibn Abi Waqqas was hit by an arrow that day. He was the first to be shot an arrow in the part of Allah in Al-Islam.

Ibn Ishaaq related: The Messenger of Allah (peace and blessing of Allah be upon him) also appointed Hamzah Ibn Abdul-Muttalib Ibn Hashim to in his stead to lead a military contingent comprising of thirty horsemen only from the emigrants and none of them was an Ansari to the seashore in the direction of AlAees. He met Abu Jahl Ibn Hisham at that sea coast ahead of three hundred riders from the people of Makkah. Majdi Ibn Amr Al-Juhani restrained and made peace between both parties and they went their different ways without a fight.

Ibn Ishaq also related: Some people say that the standard of Hamzah was the first war standard affixed by the Messenger of Allah (peace and blessing of Allah be upon him) for anyone among the Muslims and that his dispatch and that of Ubaidah occurred simultaneously and so it became seeming to the people (that Ubaidah was the first)

The Ghazwah of Buwat Toward Radwa

Ibn Ishaq related: Thereafter, Allah's Messenger (peace and blessing of Allah be upon him) marched forth in the month of Rabee' ul-Awwal i.e. in the second year (of Hijrah) seeking the Quraish. Ibn Hisham added: He appointed over Madinah, as-Sa'ib Ibn Uthman Ibn Maz'oon.

Ibn Ishaq continued: (He advanced) till he reached Buwat in the direction of Radwa and then he returned to Madinah and he did not fight. He remained at Madinah for the remainder of the month of Rabee' ulAkhir

and some part of Jumada (Al-Ooula). Then he raided the Quraish i.e. in that raid referred to as the raid of Al-Ushairah.

Ibn Hisham added: And he appointed Abu Salamah Ibn Abdul-Asad to deputies for him over Madinah. Al-Bukhari related that Ibn Ishaq said: Once, while I was sitting beside Zaid Ibn Al-Arqam, he was asked, "How many Ghazawat did the Prophet undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazawat did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-'Ushair or Al-Usaira." This Hadith clearly indicates that the first Ghazwah was that of AlUshairah.

Muhammad Ibn Ishaq related: On that day, Allah's Messenger (peace and blessing of Allah be upon him) said to Ali "O Abu Turab," owing to the sand that was on him and we informed him what had occurred of our affairs. So he said: "Shouldn't I inform you of the two most wretched of men?" We said, "Yes, O Messenger of Allah." He said: "the man of Thamood who killed the camel and the one who would strike you over here (i.e. on his forehead) until you are wet with your blood till," placing his hand on his beard." This version of the Hadith is strange and has a corroboration from another version concerning the nick naming of Ali 'Abu Turab' as contained in as-Saheeh Al-Bukhari that Ali once got angry with (his wife) Fatimah, and went out (of his house) and slept in the mosque. The Prophet came to their house and asked her of his whereabout and she said: "He went out angrily." The Prophet came to the mosque and stirred him up while removing the dust from his back, saying, "Get up, O Abu Turab!"

The First Battle of Badr

Ibn Ishaq related: Thereafter, upon his return from the battle of Al-Ushairah, Allah's Messenger (peace and blessing of Allah be upon him) did not remain in Madinah except a few nights less than ten before he raided Kurz Ibn Jabir Al-Fihri over the pastures of Madinah. The Messenger of Allah (peace and blessing of Allah be upon him) marched forth to seek him until he reached a valley called 'Safwan' in the direction of Badr. That was the first battle of Badr. Kuraz escaped and thus he could not catch up with him.

Al-Waqidi said: His standard (on that day) was borne by Ali Ibn Abi Talib.

Detachment of Abdullah Ibn Jahsh Which Was Incidental to the Great Battle of Badr

Ibn Ishaq related: The Messenger of Allah (peace and blessing of Allah be upon him) dispatched Abdullah Ibn Jahsh Ibn Ri'ab Al-Asadi in the month of Rajab after returning from the botched first Badr along with a group of eight men from the emigrants and there was not a single Ansari amongst them. The Messenger of Allah (peace and blessing of Allah be upon him) wrote a document for him and ordered him not to open it until they had travelled for two days and then they may read the document and then carry out whatever command contained therein. He was also forbidden to coerce anyone among his companions. When they had travelled for two days, they opened the document and they found written therein: "After you have read my document, proceed until you descend into the palm tree plantation located between Makkah and Ta'if. From here, you will surveil the Quraish and ferret for us information regarding their movements." After he had read the document, he responded 'I have heard and I have obeyed." He informed his companions of the content of the document and said: "I have been forbidden to coerce anyone of you. So whoever of you desires martyrdom then let him advance and whoever objects to it, let him return."

Then a caravan of the Quraish passed by them carrying raisin and butter and some of their merchandise. In the caravan was Amr Ibn Al-Hadrami. The people debated on whether to attack the caravan instead and soon after they decided upon attacking the caravan. They embolden themselves against them and fell upon whoever they were able to overpower and then dispossessed them of their belongings.

When they returned to Allah's Messenger (peace and blessing of Allah be upon him) in Madinah he blamed them saying: "I did not send you to fight in the sacred month." Their brethren from among the believers equally upraided them over what they had done. The Quraish began to spread words around that Muhammad and his companions have violated the sacred month.

When the people became persistent upon that, Allah revealed: "They ask you concerning fighting in the

Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, 'Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can." (Al-Baqarah [2]:217)

i.e. if you had fought in the sacred month, they had also prevented you from the path of Allah coupled with their disbelief. They had also prevented you from the sacred mosque and had expelled you from there even though you were its inhabitants. All of these are more grievous in the sight of Allah than your killing of those whom you had killed from their rank. Moreover, Al-Fitnah is worse than killing i.e. they had put the Muslim to trial (Fitnah) concerning his faith until they forced him to recant and return to disbelief after his belief. That is far more grievous in the sight of Allah than killing. They have perpetrated something worse and more heinous than that without remorse or restrain.

This is why Allah says: "And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can." (Al-Baqarah [2]:217)

Ibn Ishaq said: When the feeling of disappointment felt by Abdullah Ibn Jahsh and his companions had eased owing to the revelation of the verse, they aspired for reward. They said: O Messenger of Allah, do we have a hope that our expedition is that of Jihad for which we will obtain the reward of mujahidin?" Then Allah revealed: "Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is OftForgiving, Most-Merciful." (Al-Baqarah [2]:218) Thus Allah described them with a hope greater than their expectation.

Ibn Ishaq said: Abu Bakr As-Siddiq rendered a poem concerning the expedition of Abdullah Ibn Jahsh in response to what the polytheists were saying regarding the desecration of the sacred month. Ibn Hisham, however, said that it was Abdullah Ibn Jahsh himself who rendered it: (excerpt from a long poem)

You consider our killing in the sacred month as something heinous

Meanwhile it is far more heinous in the perception of the guided conscious mind

Your alienation from what Muhammad is saying

And your disbelief in him, Allah Sees and Witnesses

Your expulsion (of the Believers) from the mosque of Allah

So that they may not be seen in the Mosque prostrating to Allah

The Changing of the Qiblah in the Second Year of Hijrah Prior to the Battle of Badr

Some of them have said: that occurred in the month of Rajab second year of Hijrah. This is the opinion of Qatadah, Zaid Ibn Aslam and an opinion related from Muhammad Ibn Is'haaq. Imam Ahmad has also reported something to that effect from Ibn Abbas. It is also the apparent import of the Hadith of Al-Bara' Ibn 'Azib as shall be mentioned shortly. However some others believe it occurred in the month of Sha'ban of the same year.

Al-Bukhari related from Al-Bara' Ibn 'Azib that: The Prophet performed prayer facing Bait-Al-Maqdis (i.e. Jerusalem) for sixteen or seventeen months but he wished that his Qiblah would be the Ka'bahh (at Makkah). (So Allah Revealed [Al-Baqarah [2]:144] and he offered Asr prayers (in his Mosque facing Ka'bahh at Makkah) and some people prayed with him. A man from among those who had prayed with him went out and passed by some people offering prayer in another mosque and they were in the state of bowing. He said, "I, (swearing by Allah,) testify that I have prayed with the Prophet facing Makkah."

Hearing that, they turned their faces to the Ka'bah while they were still bowing. Some men had died before the Qiblah was changed toward the Ka'bah. They had been killed and we did not know what to say about them (i.e. whether their prayers toward Jerusalem were accepted or not). So Allah revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered toward Jerusalem). Truly, Allah is full of kindness, the Most Merciful toward mankind." (Al-Baqarah [2]:143)

The summary of the whole affairs is that Allah's Messenger (peace and blessing of Allah be upon him) used to pray in Makkah toward Jerusalem while the Ka'bah was right there in his presence as related by Imam Ahmad from Ibn Abbas, Allah be pleased with him. When he migrated to Madinah, it was impossible for him to combined the two so he prayed while facing Jerusalem and backing the Ka'bah at the outset of his arrival at Madinah. This continued for sixteen or seventeen months with the effect that it continued till Rajab of the second year. And Allah knows best. All the while, the Prophet had wished that the Qiblah would be changed to the Ka'bah which was the Qiblah of Ibrahim. He used to call profusely, humble himself and supplicate to Allah. He would also raise his hands and his glance to the sky in earnest request for that. Then Allah revealed:

"Verily! We have seen the turning of your (Muhammad's) face toward the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- Al-Haram (at Makkah)." (Al-Baqarah [2]:144)

When the command to change the Qiblah was revealed, the Messenger of Allah (peace and blessing of Allah be upon him) addressed the Muslims and taught them the new command as related by An-Nasa'i from Abu Sa'eed Ibn Al-Mu'alla and that occurred at the time of Zuhr. Some people, however, said that the command for the redirection of the Qiblah occurred in between the two Salats. This is the view of Mujahid and other than him and the proof for that is what is recorded in the two saheehs from Al-Bara' that the first prayer that Allah's Messenger (peace and blessing of Allah be upon him) offered in Madinah while facing the Ka'bah was the Asr prayer.

Strangely, that information did not reach the people of Quba until the time of Subh prayer the next day when someone came to them and said: "The Qur'an has been revealed to Allah's Messenger and he has been commanded to face the Ka'bah, so turn toward it. Prior to that time, they were facing Shaam so they turned (while still in prayer) to face Ka'bah."

The import of this is that when the command for the redirection of the Qiblah toward Ka'bah was revealed, that constitutes an abrogation of praying toward Jerusalem.

Slanderous, foolish, ignorant and dim-witted fellows taunted: "What has turned them (Muslims) from their Qiblah [prayer direction (toward Jerusalem)] to which they were used to face in prayer." (AlBaqarah [2]:142)

This and the disbelievers of the People of the Book knew that it is from Allah owing to what they had found in their Books concerning the description of Muhammad and concerning the fact Madinah would eventually be the place of his migration and that he would be commanded to face the Ka'bah as Allah says:

"Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning toward the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord." (AlBaqarah [2]:144)

Along with this, Allah also responded to all their questions and obduracies. Allah says: "The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (toward Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad) "to Allah belong both, East and the West. He guides whom He wills to a Straight Way." (Al-Baqarah [2]:142) i.e. He is the Sovereign, the Director, the Judge Whose judgment cannot be interdicted. He legislates whatever He wishes in His Shari'ah. He guides whom He wills to a Straight Way and leads astray whomever

He wills away from the Correct Path and in doing that He has Wisdom with which we must be pleased and to which we must submit.

Then Allah says: “Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah (legal ways)], a Wasat (just) nation.” (Al-Baqarah [2]:143) i.e. the best of nations. “…that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you.” (Al-Baqarah [2]:143) i.e. just as We have chosen for you the best of direction for your Salat and guided you to the Qiblah of your father Ibrahim, the father of all the Prophets; to which Moosa and those who came before him among the Messengers used to face in their prayers. Thus have We made you the best of nations and quintessence of the worlds, the most noble group of both the ancient and recent times so that you may be witnesses over mankind on the Day of Judgment owing to their unanimity on your preference and their reference to you with superiority as established in saheeh AlBukhari from the Hadith of Abu Sa’eed in a marfoo’ form regarding Nooh’s choice of this Ummah as his witness on the day of Judgment. If Nooh has chosen them inspite of his time preceding theirs, then how much more those who came after him.

Thereafter, Allah clarifies His Wisdom while informing of the advent of His indignation and wrath for the one who doubts and is hesitant concerning this incident and the advent of His munificence for those who believes and follows this being. Allah says: “And We made the Qiblah (prayer direction toward Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad).” (AlBaqarah [2]:143)

Ibn Abbas explains: i.e. so that We may distinguish between those who would follow the Messenger of Allah “…from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy)…” (Al-Baqarah [2]:143) i.e. even though the implication of this incident is great and hard “except for those whom Allah guided.” (Al-Baqarah [2]:143) i.e. those who believe in it, accepts its reality without entertaining doubt but are pleased and submit to it. They believe and act for there are true worshippers of the Great Law-Giver, the Able and Omnipotent, the All-Aware, the Most Kind and Courteous and the All-Knowing.

Allah says: “Allah would never make your faith (prayers) to be lost (i.e. your prayers offered toward Jerusalem).” i.e. the legislation of praying toward Jerusalem. “Truly, Allah is full of kindness, the Most Merciful toward mankind.” Ahadeeth and narrations concerning this are quite copious indeed more than could be enumerated (here). However, they have been extensively discussed in the Tafseer. Nevertheless, further explanation shall be provided in our book Al-Ahkam Al-Kabeer.

Imam Ahmad has related that 'A’ishah narrated that Allah’s Messenger (peace and blessing of Allah be upon him) said concerning the People of the Book: “They are not envious of us over anything as much as they are envy us over Friday to which Allah guided us and which they missed. They are envious of us over the direction of prayer which they missed and our saying “Ameen,” behind the Imam.”

The Obligation of Fast of Ramadan in the Second Year Prior to the Battle of Badr

Allah says: “O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2). [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know. The month of Ramadan in which was revealed the Qur’an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. (Al-Baqarah [2]:183-185)

Imam Ahmad related that Mu'adh Ibn Jabal said: The prayer was transmuted in three situations and the fasting was also transmuted in three situations. Then he mentioned the situations of prayer. Then he said: "As for the situations of fasting, when Allah's Messenger (peace and blessing of Allah be upon him) arrived at Madinah, he used to fast three days in every month. Then he fasted Ashoora'. Thereafter Allah made fasting obligatory upon him when He revealed: "O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you." (Al-Baqarah [2]:183) up to His statement: "And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)." (Al-Baqarah [2]:184) It used be that whoever wished fasted and whoever wished fed the poor and Allah permitted that for them. Then Allah revealed the other verse: "The month of Ramadan in which was revealed the Qur'an," (Al-Baqarah [2]:185) up to His statement: "So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month." (Al-Baqarah [2]:185) Thus the fasting of that month becomes obligatory upon the resident and the healthy and concession was provided for the ill and the one on a journey. Feeding in lieu of fasting was established for the elderly who is unable to fast. These are the two situations.

He added: They were permitted to eat, drink and have sexual relation with their wives as long as they did not sleep. But if they slept, then they were to refrain. A man from the Ansar called Sirmah used work while fasting till nightfall. One day, he came back to his wife, offered the Isha' prayer and then he slept without eating or drinking anything (to break the days's fats) until daybreak. So he began the day's fast like that. Thereafter Allah's Messenger (peace and blessing of Allah be upon him) saw him extremely exhausted and he asked: "Why do you appear extremely exhausted?" Then the man informed him of his situation. Added to that, Umar had had relationship with his wife after he had slept so he came to mention the incident to the Messenger of Allah and then Allah revealed another verse:

"It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts)," (Al-Baqarah [2]:187) up to "..then complete your Saum (fast) till the nightfall." (Al-Baqarah [2]:187)